The Missionary Herald

VOLUME CVII JANUARY 1911 NUMBER 1

The Ministry of Intercession

How many churches are planning to begin the year 1911 by observing the Week of Prayer? With the emphasis of the Edinburgh Conference placed upon intercession it seems as though there should be a fresh desire throughout Christendom to utilize the opening of this new year for concerted prayer, and that, too, in accord with the original idea of the Week of Prayer, to plead for the evangelization of the wide world. The week will be observed on many mission fields; let it not be forgotten on the home field. It so happens that Monday, January 2, from ten in the morning to nine in the evening, there is to be a Day of Prayer at the Emmanuel Church, Boston, for the spiritual effectiveness and success of the "World in Boston," the approaching missionary exposition to be held April 24 to May 20. In the fellowship of this huge missionary enterprise, among its officers, committees, stewards, and supporters, this day will be marked by prayer "without ceasing." Will not the host of friends, not only of this exposition but of the missionary enterprise, keep them company in spirit, if it may not be in attendance at the sessions?

Fifty Years of Woman's Work in Foreign Missions

AT the close of its centennial year the American Board takes pleasure in extending its congratulations to the Woman's Union Missionary Society of America for Heathen Lands, which having reached its semi-centenary in the fall of 1910 is to celebrate the fact by a jubilee in the Second Avenue Collegiate Dutch Church, New York City, on January 18.

This pioneer in woman's work for woman in foreign lands has rendered good service on several fields in India, China, and Japan.

The Conference of Medical Missionaries

THE third annual conference of medical missionaries will be held at the Sanitarium, Battle Creek, Mich., January 5–8, opening with a banquet to all visitors on the noon of the 5th. Missionaries and missionaries' friends are to be entertained without charge for one week. We are asked to extend to all missionaries on furlough or retired a very cordial invitation to attend this conference, which is sure to be of great value.

The conference is interdenominational, all Christian bodies meeting on the same footing. Further information can be obtained of the Sanitarium, by whose generous hospitality the meeting is made possible; address Secretary George E. Tenney.

Pestilence on the Board Fields

THOUGH not so often as in the early years, still from time to time the missionaries of the American Board are brought face to face with the various pestilences that terrify the Eastern lands. In Constantinople cholera is now a disturbing presence. The week of November 9–15 there were 116 new cases and sixty-two deaths, outside of those occurring in the army. The work of the missionaries, however, is not so far seriously threatened. At this time also the plague has entered the Madura district in India and is now threatening Madura City. The temple of Siva in its center, with the rest houses on the highway for Hindu pilgrims going

from one filthy temple bath to another, add to the menace; but the danger to mission work is not great, and inoculation is simple if necessary.

A Significant Conference at the White House

It was a red-letter day in the history of Christian work for the non-Christian world when, on October 20, 150 leading business men and women met at the White House on the invitation of President Taft to devise plans for extending Young Men's Christian Association work in lands afar. After reports of the situation in many of these lands from such secretaries home from their stations as Messrs. Brockman, Fisher, and Carter, remarks were made by some of the distinguished guests: General Wood, of the army; John Barrett, of the State Department; John Wanamaker, of the business world; and Professor Burton, of Chicago University; all of whom testified as to the importance of the Association work in its foreign fields.

Following these addresses came the appeal for gifts; whereupon a million dollars was at once pledged, more than half of the sum, $540,000, from one giver, Mr. John D. Rockefeller, whom Dr. Mott described as "the best and most discriminate giver I know." In its long and careful preparation as well as in its conduct this conference showed the masterly hand of John R. Mott, who confidently believes that the sum then pledged will be promptly increased to the needed $2,000,000, or more. It is reported that over $1,800,000 is already secured.

The Death of Mrs. Fuller

We have to report this month the death, on November 6, at Los Gatos, Cal., of Mrs. Amelia D. Fuller, wife of Dr. Americus Fuller, for many years a missionary in Turkey. Mrs. Fuller's maiden name was Amelia D. Gould. She was born in Farmington, Me., February 1, 1836, and was married in 1862 to Mr. Fuller, who was pastor of the Congregational church in Hallowell, Me. After four years' residence in Hallowell they removed to Rochester, Minn., where Mr. Fuller served as pastor for eight years. In 1874 they were appointed missionaries of the American Board and went to Aintab, Turkey; afterwards they were transferred to the Western Turkey Mission at Constantinople. In 1887 they returned to Aintab, where Dr. Fuller became president of Central Turkey College. In this position Dr. and Mrs. Fuller greatly endeared themselves to their associates and the people. Mention is specially made of the attachment of the students of the college to Mrs. Fuller, who labored ardently for their good. On account of Dr. Fuller's physical infirmities they were constrained to withdraw from the work, and five years ago they returned to the United States. The thoughts of these friends often reverted to their old field of labor, especially at the time of the massacres in Cilicia. Mrs. Fuller's death came unexpectedly and suddenly while reading by the table, so that without warning or pain she was released from the earthly infirmities. The heartiest sympathy of friends and associates in this country and in Turkey will be extended to Dr. Fuller in the loss of his lifelong companion.

And of Dr. Mary A. Holbrook

We have also to record the death of Miss Mary A. Holbrook, M.D., who has been connected both with the North China and Japan Missions. She was born in East Abington, Mass. (now Rockland), in 1854, and pursued her studies in Mt. Holyoke Seminary and in the medical department of Michigan University. Dr. Holbrook first went to North China in 1881, and was located at Tungchow, where she had a dispensary in connection with other work. She was transferred to the Japan Mission in 1889, and taught in the scientific department of Kobe College. Released from the service of the Board in 1898, she came to the United States, but was reappointed in 1901, and went to Japan for service once more in Kobe College. Dr. Holbrook

returned to the United States last spring, and after stopping for a time on the Pacific coast came to the home of her brother in East Haven, Conn., where she died, December 2, 1910, leaving a record of faithful service.

As to Christianizing China

IT is reported in the daily press that Mr. Chang Yun Chi, president of the Commercial Press of Shanghai, and a former commissioner of education for Peking, on addressing the New York Chinese Students' Club advocated the making of Christianity the government or national religion of China. In so far as Mr. Chang based this desire upon his avowed belief that Christianity was better for his people than the several religions now followed in China, we are bound to rejoice in his judgment and in the weight which he may have in influencing the opinions of his countrymen. That Christianity, however, should be formally adopted by China as a state religion is hardly conceivable nor is it to be desired. Advocacy of the idea, it is to be feared, is in this case, as it was some years ago in Japan, chiefly due to the desire to secure a yet better standing for one of the Eastern nations seeking to meet those of the West on equal terms. It could only be disastrous for the advance of Christianity in China if it should be made part of a political program. Mr. Chang's further opinion that it would be well for Chinese educated in America to return to evangelize their own people rather than to leave that task to foreign missionaries is quite in accord with the policy of the American Board, which seeks in so far as possible to commit to Christian Chinese the task of discipling their nation. The work of the Board's missionaries in China is already in good part, and is to be more and more the preparation of and aid to Christian leaders in that empire.

Testimony Cut in Stone

AMONG the monuments in the cemetery at Newton, Mass., many may be more imposing but few more impressive than the stone recently erected to the memory of Miss Corinna Shattuck. Its simple inscription tells the story: —

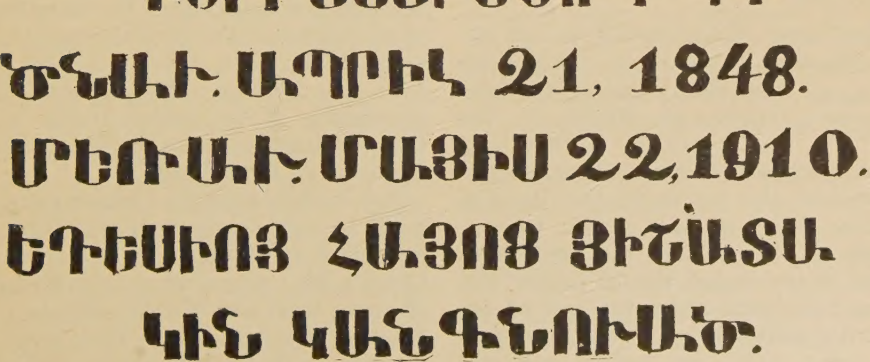
CORINNA SHATTUCK

April 21, 1848.
May 22, 1910.

ERECTED
In loving memory by the
Oorfa Armenians.

The original Armenian text from which the English form was translated is reproduced herewith.

The sum of £T. 25, or $110, was provided by these humble people of Oorfa in the heart of Turkey, that they might give lasting expression of their in-



THE INSCRIPTION

debtedness and love to their faithful missionary.

Eager Life in Japan

Two striking facts are reported on the first page of a late number of the Japan *Mission News*, both of them illustrating the mighty strides taken by the Japanese since Commodore Perry's fleet opened their gates for communication with the outer world. The first fact is that not less than eleven and two-tenths per cent of the total population of the empire are at present pupils in the elementary schools. The other fact is that at the recent annual meeting of the Japanese Red Cross Society it was reported that 1,525,822 Japanese were members of that society, and that its funds amounted to 11,143,327 yen, or over five and a half million dollars. The avidity with which the Japanese have taken hold upon educational and philanthropic enterprises is not less than the readiness with which they have welcomed the religious influences that have come to them from the Western world. Neither the Japanese nor the mission regard the work of foreigners in the empire as completed, or near completion. The mission has recently asked, simply to meet the needs of existing work, no less than two new missionary families and eleven single ladies, while, after these needs are supplied, they ask for the opening of two new stations, requiring for their conduct two families and four single women. Is there any more hopeful field for the exercise of Christian enterprise?

An English Newspaper in Turkey

THE news of the world is not recorded only in large or pretentious journals. Some of the best reports of affairs in the East, especially as they bear upon moral and religious interests, are offered to the people of the West in papers that are not widely known. From all the lands of the East there come to the Board Rooms papers and magazines, some under the care of the Board's missionaries, others produced by union publishing houses, and still others under native Christian auspices, which furnish valuable information and comment upon affairs that are for the betterment of the world's life and the progress of Christianity. A new claimant for attention has recently appeared in *The Orient*, a weekly English paper now in its first year, which is published at the Bible House, Constantinople, and under the conduct of missionaries of this Board. Its aim is to report to the English-speaking friends of Turkey news from all parts of the empire, to interpret the significance of this news, and to record events of particular interest in the life of the institutions which the American Board has founded in that empire. To any one who wishes to keep up with the progress of the new Turkey and its better life, this eight-page weekly promises to be a valuable aid. Its price is but one dollar a year; subscriptions should be sent to W. W. Peet, Esq., American Bible House, Constantinople, Turkey. (Open mail, via London.)

China's Struggle against Opium

DISPATCHES from China to the public press early in December announced the passage by the National Assembly, and with almost unanimous vote, of a resolution calling for the drastic extermination of opium from the empire. This action, which was the result of months of agitation by the Chinese Anti-Opium Association, provides that interprovincial transportation shall cease in the sixth moon (July, 1911) and that the planting of the seed and smoking of the drug shall be prohibited in the twelfth moon (January, 1912). The resolution also enjoins the foreign office to seek the abrogation of the opium treaty with Great Britain so as to prevent further importation from India.

It is evident that the Chinese government is making vigorous and increasing effort to rid itself of this curse of China's life; whatever be the attitude of many local and district officials, and however the anti-opium laws may be ignored or evaded in some districts,

there is widespread and convincing evidence that China is fighting fiercely to get rid of opium. It is the more to be regretted that England so far insists on maintaining her right to debauch China in the supposed interest of her Indian poppy fields, even going so far as to refuse to join in the projected conference on the opium plague called by President Taft, and which fourteen nations have agreed to attend, unless China and India be left out of the field of view. Such a restriction practically annuls the purpose of the conference, and seems so preposterous that it is hoped the assembly may be delayed till England yields that point.

The International Reform Bureau has received advices that the fiftieth anniversary of the Treaty of Tientsin, which legalized the opium trade, has been marked by the securing of a mammoth petition in China, which is now to be sent, asking release from the treaty limit which sets the time of closing the traffic at five years hence, so that it may be possible to terminate it at once. Happily moral sentiment in England is so aroused on the matter that there is good hope such pressure will be brought to bear that Great Britain will not maintain her present attitude of blocking this primary reform in the huge empire of the East.

Count Okuma on Korean Missions

THE *Fukuin Shimpo* interviewed Count Okuma as to the work of Christian missions in Korea. Its report as summarized in the *Japan Evangelist* for October shows the eminent Japanese statesman as in hearty sympathy with the endeavor to Christianize Korea. He called attention to the fact that the Koreans were historically followers of Buddhism, which the late reigning house endeavored to exterminate, with the result that the people sunk into an unsatisfactory superstition and witchcraft. The missionaries therefore found them thirsting for religion and hungering for spiritual food, and they satisfied this hunger and thirst. While the faith of some Koreans may have a false motive, if the question is asked, Has the work of the missionaries up to this time been successful, it must be answered, yes. Its measure of success is rare in missionary history. "We regard the work of the missionaries as a great work and thank them for doing it."

The future evangelization of Korea the Count thinks should be carried on by Japanese Christians, not in conflict with the missionaries, but in co-operation with them. The similarity in race and modes of thought between the Japanese and Koreans makes it natural that Japan should minister the new religion to Korea. It must be admitted that the Japanese in Korea, with the exception of government officials, have not made a good impression on the Koreans, and by their harsh treatment have failed to gain the confidence of the subject nation; herein is an obstacle to the Japanese becoming evangelists in Korea. There must be, therefore, a better mind and a fairer treatment. Some Japanese while boasting of their land as the home of the brave and the just have indeed acted like despicable cowards. The disposition to oppress the weak is common to humanity. This must be overcome by self-restraint. "We must truly regard the Koreans as our brothers, show them sympathy and kindness, and so make them a truly virtuous people." So by kindness and sympathy Japanese Christians will be able to present Christianity to the Koreans in those forms of thought which are congenial to both people; they will thus be able to bring assurance to Koreans today, as they themselves have been more or less unsettled and disturbed in their minds.

Adopting an Adversary's Tactics

THOUGHTFUL travelers, especially students of missions, often remark the contrast between the methods of spreading Christianity and Islam. The latter faith, they say, is transplanted over wide areas with little machinery, apparently small labor, and

with almost no expense, and yet with quick and large result; while the messengers of Christianity toil heavily on at a slow and difficult task, involving immense expenditure of men and money. The comparison is hardly fair, since the two religions have so different aims and standards of success. Islam at best only veneers the life of its converts, while its lay evangelists, who declare its message in connection with their trading and traveling, present an argument and appeal that is of far different character from the call of the gospel.

Bishop Tucker, of Uganda, however, proposes to imitate in some respects the methods of the Moslem propaganda in Africa. He proposes to send forth a band of 100 Christian Baganda (eighty-five have already been placed), who shall settle down among the peoples whose chiefs will undertake their support, and who thus for the small outlay of about forty shillings a year can provide for their needs while they are planting the seeds of Christianity in the new territory. The scheme differs little, except in this formation of a movable band, from the general policy of the American Board, as in all its missions it is seeking to train native evangelists and teachers to go out into new regions as the heralds of Christ. And even in Uganda the need is recognized of a trained and experienced missionary itinerating in the districts where the men are located in order to guide and conserve their work. The success of the Baganda band will be watched with interest. If they shall prove, as is hoped, an effective barrier against the spread of Islam in Central Africa another jewel will be added to the crown of Uganda's glory.

The Renewal of Subscriptions

"MANY a mickle makes a muckle." If every subscriber whose term expires with the year will renew promptly and voluntarily for 1911, the saving in postage and clerical work, required for the sending out of reminders, will amount to a considerable sum; there will be so much the more to spend on the missions. The proverb applies in another way. If each subscriber who cares for the *Missionary Herald* enough to renew a subscription would induce *just one friend* who does not now take the magazine to make trial of it for a year, the total increase of the subscription list would mark an epoch.

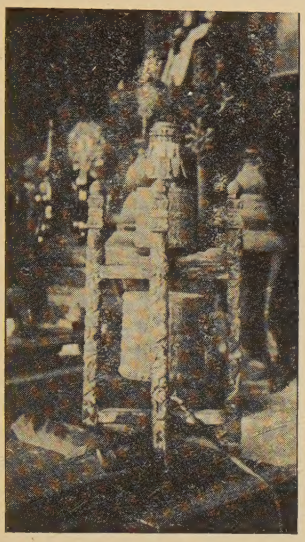
The Day's Round

THE first in the series of articles planned for 1911 describing characteristic days on the mission field is expected to appear in the February issue. In these articles the mirror is to be turned upon different phases of life and action in the several departments of missionary work. The day's round in the hospital, the boarding school, the social settlement; a station Sunday; a day "on tour"; these and other lines of interest are to be successively opened up.

A Mohammedan on the Edinburgh Conference

ECHOES of the World's Missionary Conference at Edinburgh are heard afar. The *Sirat-i-Mustakum*, the leading Mohammedan weekly in Constantinople, has printed a four-column report of that conference, containing many striking sentences and closing with a thoughtful paragraph giving the writer's conclusion. The author of this article was Halil Halid, the man who wrote "The Diary of a Turk," and a prominent member of the young Turk constituency. We are indebted to Rev. S. v R. Trowbridge for a translation of the closing paragraph, as also for calling attention to the article itself: —

"Although, as my readers know, I have always been avowedly opposed to the sending of Christian missionaries to Moslem countries, I cannot but admire the industry and generous gifts of the congregations which maintain these missions, and I am sure that every one must appreciate the earnestness, perseverance, and self-sacrifice shown by the missionaries themselves. Would that we might be able to follow their example!"



Prayer Wheel at Llama Temple, Peking

THE REFINING OF LITTLE TREASURE

Incense Burner in Yellow Temple, Peking

By

Miss NELLIE N. RUSSELL

of Peking

THIRTY-SEVEN years ago a boy was born into a rich home in Peking. His parents, Mr. and Mrs. Wang, were old when he came to them, and thus he was doubly dear. "Little Treasure" became the very life and joy of the home; every one admired and waited on him. Servants came and went at his bidding. When he grew old enough to study his father provided at times three and four tutors that the little boy might not become weary by working too long with one tutor. He was a bright, active child; fond of study and also fond of games, especially of Chinese athletic sports. He could lift and swing heavier weights than any boy in the neighborhood, and no one dared to offend him as he was also known to be the best fighter. His father kept several horses, and one of them, "Red Wing," famous among horse lovers, was a great favorite of "Treasure." Accompanied by one or two mounted outriders he rode all over the city, demanding everywhere full right to the king's highway.

Fine-looking, imperious, resenting all restraint, this favored youth was the very "point of the heart" (Chinese for sweetheart) to these old people. Sometimes when called to his meals, if things were served that he did not like, or if they were not properly cooked, with one brush of his arm he would sweep dishes and food to the floor and command the servants at once to make "something decent"; whereupon his gentle mother would reply, "Son, you have only to say what you want and it shall be prepared." Fond of study, young Mr. Wang took his examinations and received a degree, to the delight of his old father, who soon after died, as did also his older brother, thus leaving him the head of the family.

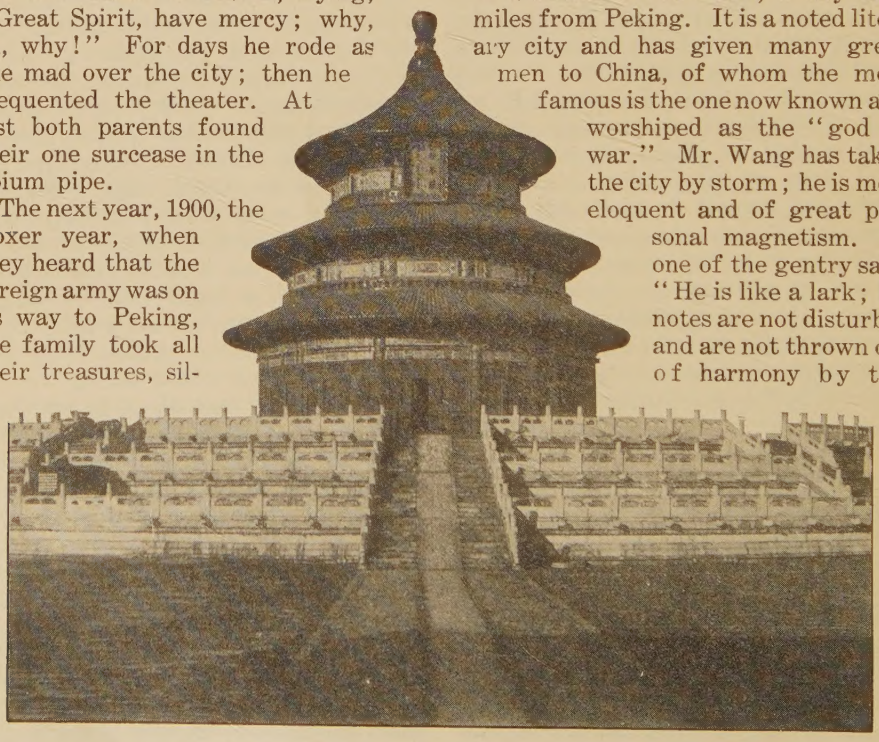
At twenty or thereabout he was married to a very pretty, dainty lady of eighteen, who was much afraid of him when he got into his rages; but, as he was fond of her, she learned to take these outbreaks quietly. Four beautiful children, three boys and a girl, came to brighten their home. The oldest boy was a student; the girl, dainty like her mother, was the delight of the grandmother. She had her own little toilet set, and even when only four years old was very careful of her "calling clothes and butterfly shoes." The

third child, a boy of three, little "Have Son," was the brightest of all. He would recognize callers by their step and the way they rang the bell at the gate. Many a time when in his grandmother's room he would say, "That is my mother walking softly under the window; she does not want me to hear her, for she thinks I will cry for her to take me; and I know she is busy, so I won't cry." Then there was the baby; such a darling baby! Who can really describe a baby of whatever nationality? They are all dear. This one was grandma's comfort; you who are grandmas will know what that means.

Into this home, when the oldest boy was nine, came that dread disease, scarlet fever. In less than a month Mr. and Mrs. Wang's arms were empty, the home desolate; gentle grandma was heartbroken, and soon joined the little ones. Oh, the pain and heartache! One night Mr. Wang went into the garden, and kneeling down stretched out both hands to heaven, crying, "Great Spirit, have mercy; why, oh, why!" For days he rode as one mad over the city; then he frequented the theater. At last both parents found their one surcease in the opium pipe.

The next year, 1900, the Boxer year, when they heard that the foreign army was on its way to Peking, the family took all their treasures, silver, fine garments, and furniture, and stored them in five pawnshops; later these were looted and destroyed, and the Wangs lost all their possessions. Their residence had been in the family generations, as the father had charge of the Imperial Granaries; but it was not theirs to dispose of, and they were reduced to poverty. Two years later, desperate and heartsick, Mr. Wang passed the street chapel of the American Board Mission. Seeing people within, he entered; and day after day he found his way there. Soon he became an earnest inquirer, and the change in his life was so great that his wife also became interested. After three years he decided to enter the theological seminary and study to become a preacher. There he was the brightest, most earnest, and helpful pupil; ever ready to help weaker and slower minds, he became the most popular man in his class.

Mr. Wang has recently taken charge of a church in Cho Chu, a city fifty miles from Peking. It is a noted literary city and has given many great men to China, of whom the most famous is the one now known and worshiped as the "god of war." Mr. Wang has taken the city by storm; he is most eloquent and of great personal magnetism. As one of the gentry said, "He is like a lark; his notes are not disturbed and are not thrown out of harmony by the



TEMPLE OF HEAVEN, PEKING

chatter of sparrows, crows, and magpies." The gentry and scholars are coming to call, and every one is talking of the gifted and friendly preacher at the "Jesus chapel." He is, as he looks, a cultured, refined gentleman, and with his warm-hearted, outgoing nature is making friends everywhere. The street chapel is full every afternoon.

Recently seven men, five of them belonging to the gentry of the city, announced themselves as inquirers. One, a scholar, said, "I have read the Christian books and have longed to understand them; may I ask you some questions?" Whereupon Mr. Wang invited him to the reception room and for three hours talked with him on the great themes of life. When he left the visitor said, "You can teach me; if you will give the time I will bring some of my friends who also are seekers of truth and we will knock our heads to you as our teacher." He has kept his word, and a few days ago with these other men openly announced himself as an inquirer. That was a day of wonderful experience for Mr. Wang. He said he felt within him a power beyond anything he had experienced in the past. All day the men were there, and he gave his best to them. At evening, weary, yet happy beyond words over the vision given him that day, he lived it over again as he recounted the story to his wife and the writer, who had gone to an outstation for the day. Later on, as we stood in the open court looking up into the glorious vastness above us, in that quietness which comes when heart answers to heart, he turned and asked: "'Great Sister,' why was it necessary for all my children to be taken that I might come to this? Look at the dirty, uncared for, unloved children about us; can you tell me why?" The "Great Sister" could but put her arm about the stricken, sad-hearted little mother by her side, and looking up into the face of her "Chinese brother," answer from a heart which also had felt the pain of loss, "Our Father knows, and some day we shall know."

REV. JEROME DEAN DAVIS, D.D.

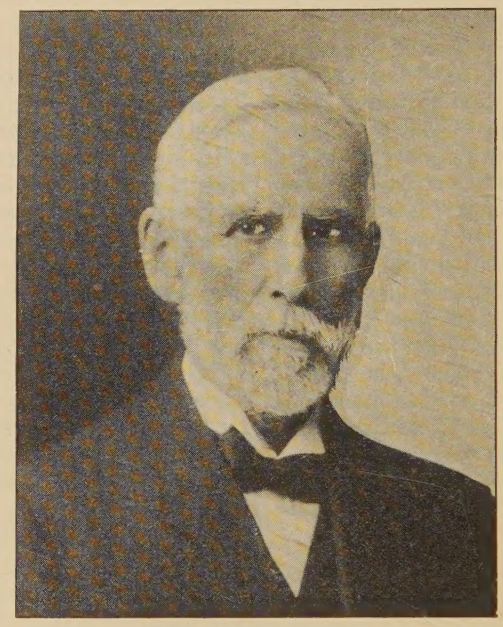
By Rev. DWIGHT W. LEARNED, D.D., of Kyoto

DR. JEROME D. DAVIS was born at Groton, N. Y., January 17, 1838, graduated at Beloit College and Chicago Seminary, was missionary of the American Board in Japan from 1872 to 1910, and died at Oberlin, O., November 4, 1910.

Called away from his studies by the outbreak of the war, he enlisted as a private; was severely wounded while upholding the flag at the battle of Shiloh; by his gallantry and talent for command rose higher and higher till he became colonel, and commanded his regiment in the march to the sea and to Washington.

After graduation he entered home missionary work with like courage and devotion, and with his own hands built the first church at Cheyenne, Wyo., but was called away to the foreign field, and arrived in Japan in November, 1872, being preceded in the Board mission there only by the Greenes and O. H. Gulick. At Kobe he took up his task with equal zeal, preaching, carrying on a school for boys, and writing the first popular tract in Japanese, one which for many years had a great circulation. But his life work really began when in the fall of 1875 he moved to Kyoto to labor with Dr. Neesima in establishing the Doshisha, which was opened November 29. While Dr. Neesima will always be honored as the founder and first head of the institution, it is a fact that Dr. Davis's work was equally essential. With all his rare virtues Dr. Neesima was lacking in executive power, and Dr. Davis ex-

actly supplemented him in this. The two men loved each other as brothers. Except on formal occasions there was for several years no one head of the school; the two worked together, with such help as their associates could give, to meet the various difficulties which beset them and to build up the school while carrying on its daily teaching.



JEROME D. DAVIS, D.D.

It was an unheard-of thing then for a missionary to live outside of the treaty ports; as Dr. Davis said, he got into Kyoto by the skin of his teeth and hung on by his eyelids. The school had small resources, scant appliances, few friends, and many enemies, the priests of that great center of Buddhism being bitterly hostile, and even the friends of the school doubting the wisdom of trying to maintain it in Kyoto and differing as to the nature of the school which should be established, whether simply a training school for preachers or a school with as broad a purpose as an American college. If Dr. Neesima had to meet the questionings of the government, Dr. Davis had to meet foreign criticism and win for the school the support of the mission and the Board. While he was engaged in this general work for the Doshisha he was busy with the teaching of his own classes, which was made especially burdensome, though intensely interesting, by the coming of advanced students from Kumamoto in 1876, before the school was really organized and before he had time to make full preparation for their instruction. He was also carrying on preaching at his own house and was beset by a host of callers and inquirers.

After the first few years of stress, when the school was fairly established and organized, Dr. Davis was in part relieved of some of those burdens and was able to give himself more fully to his own department. He always devoted himself heart and soul to the good of the school, and was generally forced to bear the heaviest part in any difficulty that arose, as difficulties will arise in any school, besides taking active part in the general evangelistic work.

Dr. Davis's special department was systematic theology, on which subject he published a large volume of his lectures, which was revised and reissued a few years ago; also he produced quite a number of small books or tracts. He firmly held and earnestly taught in substance the form of doctrine which was generally held by the Congregational churches during the middle part of the last century, sometimes called the New England theology, and, as happened in the case of some other teachers, in the latter part of his life he was regarded by some of his former pupils as a little too conservative. But none of them ever lost their love and reverence for him as a devout Christian and a devoted father. During the last few years he had been relieved of most of the work of teaching, but he was still busy with a great variety of labors. For example, he was one of the National Com-

mittee of the Young Men's Christian Association.

To one who lived side by side with Dr. Davis for thirty-five years, and saw him in all conditions of work and play, of joy and sorrow, he appears as about an ideal missionary, unvarying in faith, strong in hope, fervent in love, walking habitually with God; a bold and zealous fighter for the right, but full of kindly affection towards all; unceasing in toil, ready to undertake any kind of work, adapting himself to all men and all circumstances; strong to do, patient to bear, a friend and brother ever true, a loving and tender father to the young, a generous man of God always.

Dr. Davis was first married to Sophia Strong. She died during their second voyage to America, and leaving his three older children in Oberlin he returned to Japan with a little girl of two years. The three daughters are now wives of missionaries — one in Africa, one in Japan, one in China — and the son is in the Young Men's Christian Association work in Japan. Afterwards he married Frances Hooper, of the Japan Mission, who survives him with two sons, one in Colorado and one in Oberlin.

AN APPRECIATION OF DR. DAVIS

By Rev. TASUKU HARADA, LL.D., President of the Doshisha, Tokyo

It is fitting that to a memorial sketch of Dr. Davis's life by one of his missionary colleagues there should be added some words from the people of the land for which he labored. We are fortunate in being able to secure such a tribute from President Harada, who is now in this country, and who as present head of the institution with which Dr. Davis's life was especially identified is representative of those Christian leaders of Japan with whom he was associated in its making. When the news of Dr. Davis's death was announced to Dr. Harada at the Board Rooms, he said: "This is not as we had thought. We had meant to have Dr. Davis's body laid by the side of that of Neesima in Japan, and place had been reserved for it there." — The Editor.

A GREAT teacher, a wise counselor, and a leader of inspiring personality is gone. For thirty-five years, since the foundation of the Doshisha, he had been a chief counselor of Dr. Neesima and his successors. Thousands of young men studied under his instruction, every one of whom, I believe, would gladly testify to his intense sincerity and noble personality. Even those who as students or in later life could not follow his theological teaching, seeing things from other angles of vision or expressing their faith in other forms of speech, nevertheless were under the lasting impression of his godly personality. What he was, formed the really vital element in what he taught: character, unselfish and Christlike.

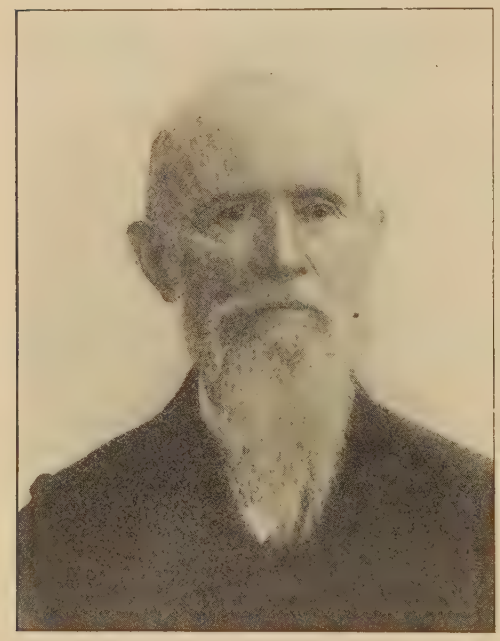
Two years ago at his seventieth birthday the faculty and students of the Doshisha united in a special gathering to celebrate the occasion and to present a token of their high esteem, a spontaneous expression of the warm regard in which he was held among them. No one who was present then or on similar occasions will forget his most unassuming and self-forgetful attitude.

When he was appointed a delegate to the World Missionary Conference at Edinburgh last spring he told me it was one of the two surprises of his life, the other being the occasion when he was honored by being asked to preside at the general Missionary Conference of Japan in 1910. The whole Christian church of Japan will irrecoverably miss a large-hearted leader in the army of Christ. His life is truly his message for his friends, pupils, and fellow-workers.

REV. CHARLES ALFRED STANLEY, D.D.

By Rev. ARTHUR H. SMITH, D.D., of China

BY the death of Dr. Stanley the North China Mission of the American Board loses its senior member of forty-eight years' standing. Mr. Stanley was born in Ohio, June 26, 1835,



CHARLES A. STANLEY, D.D.

and was a graduate of Marietta College in 1858 and of Lane Theological Seminary in 1861. He and his wife, Mrs. Ursula (Johnson) Stanley, sailed for China, July 1, 1862, by the slow, old route "around the Cape." As the northern port was closed in winter, the Stanleys remained in Shanghai for a few months, reaching Tientsin in March, 1863. For a time they lived within the insalubrious Chinese city, in association with Rev. and Mrs. G. D. Chapin. After a few years a more suitable dwelling was built in the foreign "Settlement," which continued to be their home until, in consequence of the important changes following the Boxer period (1900–01), the station was removed to a new site about five miles up the Hei So River to a region hitherto unreached by mission effort.

Mr. Stanley early began country touring. Toward the end of the sixties an opening was found in the province of Shantung, about 130 miles south and somewhat west of Tientsin, which led to an interesting work in that region. In the year of the great famine, 1878, Mr. Stanley began relief work on a small scale, which was expanded as funds came in until by the middle of the year, when it ceased, 118 villages had been helped and more than ten thousand taels (ounces) of silver had been distributed in very minute sums to those most needy, an excellent background for subsequent preaching of the gospel of good will. In the years following the famine Mr. Stanley visited this region and others in the Chihli province at frequent intervals until, in 1880, the former was set apart as a separate station. It was while he was on one of his tours that the terrible Tientsin massacre occurred (June, 1870), when his anxiety for the safety of his wife and children and theirs for him was intense.

His work was now mainly in the country regions of Chihli near and far, and in the city chapel of Tientsin. He was prominent in work for sailors during the years when a man-of-war was always stationed at Tientsin in the winter. He was an active member of the Union Church in Tientsin, founded at the first coming of foreigners, and he bore his full share of the ministrations then rendered by missionaries of four societies — two British and two American — whose premises adjoined each other.

He was for more than forty years a trusted correspondent of the leading journal of China, the *North China Daily News*, often (as at the time of the massacre) conveying to the public through that channel information otherwise inaccessible.

In the later years of his life Dr. Stanley's heart was bound up with the new field to which he had courageously removed, and he was much occupied with the adjustment of the endless complications arising in the Chinese church from the evil inheritance of Boxer times. He had an intimate knowledge of the life and thought of the common people and excellent practical judgment in business and in mission affairs. He had witnessed the expansion of the tiny settlement into one of the largest foreign ports of China and the development of the church which he planted into a composite body, which is in process of becoming self-supporting and independent.

Mrs. Stanley, whose death occurred more than two years before his, was in a great variety of ways a mother in Israel; they were the last of the little band of pioneers by whom Protestant mission work in Northern China was begun. Their memories will be held in perpetual and loving remembrance.

Mr. Stanley's oldest daughter, now in the United States, is the wife of Mr. Charles W. Gammon, of the American Bible Society in China. The other daughter is the wife of Rev. George D. Wilder, a teacher in the Union School Seminary in Peking. The son, Rev. Charles A. Stanley, Jr., continues in the work which his father began in the village station of Pangchwang, in the province of Shantung.

God buries his workmen, but he carries on their work.

JAPANESE CHRISTIANITY IN CHO-SEN (KOREA)

By Rev. J. H. DeFOREST, D.D., of Sendai, Japan

In the following article it will be observed that Dr. DeForest uses the Japanese forms for Korean names of places, thus marking the absorption of Korea in the Japanese empire. — The Editor.

WE spent the month of October in Cho-sen, Mrs. DeForest and I, and one of the many things that surprised us was the constant meeting with Japanese Christians. Among passengers on the trains, among railroad officials at the stations, in steamship offices, in the higher courts of law, in public schools, in the army, in the department of communications, among merchants and bankers and police and gendarmes, pretty much everywhere, without any effort to search them out, we were continually running across Japanese Christians. Some of them, to be sure, were looking out for us, but that would not account for nearly all the cases.

As soon as I reached Keijo (Seoul) two Japanese ladies called and smilingly informed me that I had baptized them some thirty years ago, and invited us to a dinner in their home, where we had a delightful time.

A Christian inspector of schools called and kindly offered to show us all the schools of the capital, which was too good a chance to see the educational foundations that the Japanese government is already laying for the millions of Cho-sen children.

At a dinner given me by the governor of the Bank of Korea, Dr. Ichihara, a graduate of Doshisha and Yale, there were nine of us present, among whom was Judge Watanabe, the head of the judicial department in Cho-sen, an earnest Christian; and when I spoke on "International Morality" at the Young Men's Christian Association he presided, and before that mixed audi-

JUDGE AND MRS. WATANABE AND THE CHARMING FAMILY OF NINE CHILDREN

ence offered a fervent prayer. He and his noble wife are active workers in the Presbyterian church and his family is a model Christian family.

Another guest at that dinner was Mr. Niwa, secretary of the Japanese Young Men's Christian Association. His name is well known in Association circles all over the world, and he holds a unique place in many ways. He has direct access to the highest officials, and is the head of what we may call the moral department of the Cho-sen railroad employees. He therefore has a free pass over all the roads, and is thus carrying on a wide Association work in railroad centers. His influence is such that Mrs. DeForest and I were given first-class passes to go with him through northern Cho-sen and address the employees in various centers. It struck me as every way exceptional that the railroad authorities should value this work so much as to give Mr. Niwa the exclusive position in the ethical and spiritual culture of this large body of Japanese.

We stopped for one night at Kaijo (Songdo) to see the splendid plant of the Methodist Mission there in schools and hospital work. "The captain of the gendarmes is very cordial and is interested in our work," said the missionaries. On inquiry I found he was one of my old pupils of twenty years ago, and it was a pleasure to shake hands with him again, the last time having been at Mukden, amid the wreckage of the famous battle that was fought around that city.

A week in Heijo (Pengyang) was full of surprises. In our Kumi-ai church there I preached to an audience half of which was Cho-sens. When I had finished, a Japanese gentleman interpreted the entire sermon to the Cho-sens. This man holds a high place in the court of appeals, and he told me that among the officials and employees of the court seven were Christians, a record that it would be hard to dupli-

cate here in Japan. He also said that Christianity was absolutely necessary for at least two classes of people, judges and physicians.

In the army too are soldiers of Christ. The second division, which is on duty in Cho-sen, belongs in Sendai, and so we know many of the officers and soldiers. One of the colonels has been a faithful Christian for over a decade, and it was a pleasure to meet him on duty over there. I may add that a number of the officers welcomed us cordially to Cho-sen and entertained us at a special dinner.

Time fails me for mentioning examples of Christian farmers, merchants, police, and the noble band of Christian women. We must simply glance at them collectively. The Kumi-ai church in Heijo is the only one in Cho-sen which has an equal membership of Cho-sens and Japanese, whose average audience is only about fifty. In this respect all the Japanese churches are as babies when compared with the huge Cho-sen churches with congregations often of over a thousand. Yet the few Japanese mean business. They built this Heijo church a few months ago, and asked us missionaries to send them a contribution. Like the widow, we gave of our poverty, but I doubt if our paltry gift of twenty-five dollars will place us as high as the nameless widow who gave all that she had, which we couldn't well afford to do. Besides we were so dilatory in sending our gift that when it arrived the church was already built and dedicated free of debt. So they put our gift in an organ, on which is laid the heavy burden of harmonizing the voices of Cho-sens singing in their own tongue at the same time the Japanese sing in their language. Whereby, as of old, they each have a chance to hear in their own tongue the mighty songs of the ages.

This church most earnestly urged that the American Board extend its work to this new province of Japan by giving one of its experienced missionaries from Japan and new missionaries from the States. It goes without saying that this must be done if possible. Let the church or some wealthy man or woman step forward for this great opening; not in any sectarian spirit, but with the conviction that the general work of Christianizing the peninsula can be aided by our following the lead of the Kumi-ai churches.

Japanese Christians are profoundly

COLONEL S. TANAKA

Paymaster of the Second Division of the Japanese Army

sympathetic with the Cho-sen Christians, and when the great campaign opened this fall in Heijo to win a million converts for Christ, they sent a warm letter of Christian greetings both to missionaries and to the Cho-sen churches, assuring them of prayers for their increasing success, and asking in turn for their prayers that the incoming Japanese might have an abundant outpouring of the Spirit on them. And while writing this the *Seoul Press* comes to hand with this illuminating item: "Today leading Christians will meet at Keijo Hotel and partake of

a dinner by way of cementing their friendship. There will be present many Japanese and Cho-sen Christians, as well as foreign missionaries." That is, the same spirit of union that is abroad throughout the world has touched the varied work of Christians in Cho-sen; for which we give thanks without ceasing.

Just a word about the Cho-sen Christian Movement. It is great, and the credit of having done so conspicuous and successful a piece of mission work belongs to the missionary men and women who have been the living inspiration of the movement, and to the native Christians whose simple faith in the Word of God is productive of such self-sacrifice and eager evangelism. But it is a different type of Christianity from that of the Japanese, and is not yet related to world movements and world thought, as is that of Japan. Each can be of large use to the other.

THE HEIJO KUMI-AI CHURCH

A Happy New Year!

To all its readers and to the wide missionary circle at home and abroad which it has the honor to represent, the "Missionary Herald" extends heartiest greetings and good wishes for 1911. It is a joy to be alive; to see the signs of the Kingdom's advance; to feel the thrill of the opportunities which unfold with each new year; to catch the challenge to every one of us to hold life to its best and utmost, and to find that particular place where we can help on the great enterprise of the years. This magazine looks forward to an inviting task in recounting through another twelvemonth the life and work on the mission fields to that large and growing company known as the friends of the American Board.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1909–1910

Missions.	When established.	Stations.	Outstations.	Missionaries.					Native Laborers.					Church Statistics.							Educational Statistics.								Native contributions.
				Ordained.	Physicians and men not ordained.	Single women.	Wives.	Total missionaries.	Ordained preachers.	Unordained preachers.	Teachers.	Other native laborers.	Total native laborers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession, 1909.	Adherents.	Sabbath schools.	Sabbath school membership.	Theological and training schools.	Students for the ministry.	Colleges.	Students.	Boarding and high schools.	Pupils.	Other schools.	Pupils.	Total number under instruction.	
South Africa :																													
Zulu Branch	1835	8	23	8	1	7	8	24	8	25	100	489	622	166	26	5,837	480	16,620	60	2,305	. .	. .	. .	. . .	3	442	73	3,570	4,012	$10,640
Rhodesian Br.	1893	3	4	3	4	2	6	15	. .	10	11	1	22	18	2	223	14	500	4	222	. .	. .	. .	. . .	3	201	3	314	515	711
W. Cent. Africa	1880	5	22	7	2	10	8	27	. .	23	116	36	175	46	4	625	101	7,000	7	2,075	. .	. .	. .	. . .	. .	. . .	32	4,091	4,176	1,340
Europ'n Turkey	1859	5	51	13	. .	6	11	30	17	18	55	19	109	57	19	1,454	90	4,047	57	2,512	1	3	1	85	4	270	22	512	870	7,692
Western Turkey	1819	8	98	20	6	27	26	79	38	38	302	30	408	126	44	4,704	143	16,771	125	10,981	1	2	2	580	13	1,313	148	6,634	8,529	72,238
Central Turkey	1847	4	56	7	2	17	8	34	13	18	240	49	320	46	33	5,561	87	15,228	38	24,479	1	6	3	431	16	1,236	96	5,372	7,045	30,227
Eastern Turkey	1836	5	109	12	3	16	15	46	20	41	207	36	304	84	45	3,050	140	14,132	75	7,134	2	13	1	202	10	463	151	7,400	8,272	17,522
Marathi	1813	8	135	14	4	15	18	51	43	41	336	80	500	172	57	7,016	270	13,019	186	8,030	1	28	. .	. . .	27	2,365	149	4,467	6,860	5,138
Madura	1834	10	353	17	. .	7	14	38	24	143	451	123	741	350	36	6,932	478	21,276	275	8,296	2	53	1	32	11	2,329	226	9,316	11,730	14,529
Ceylon	1816	6	23	3	1	3	4	11	13	13	345	60	431	48	20	2,058	93	1,231	77	4,335	1	3	1	161	3	332	120	10,497	10,993	12,378
Foochow	1847	5	104	10	4	17	10	41	7	69	135	93	304	111	80	2,395	105	5,657	50	1,990	1	2	2	53	8	894	105	1,945	2,894	15,364
South China	1883	2	41	3	. .	3	2	8	2	43	40	24	109	48	3	4,802	422	4,802	4	300	. .	3	. .	. . .	2	78	22	581	662	2,780
North China	1854	7	82	18	4	22	20	64	7	65	68	65	205	96	9	3,963	242	6,200	17	1,067	1	19	2	73	17	519	40	576	1,187	2,562
Shansi	1882	2	10	5	2	4	5	16	. .	11	17	20	48	14	2	203	54	1,305	5	150	. .	. .	. .	6	4	138	4	104	248	715
Japan [4]	1869	12	55	22	1	25	21	69	68	33	76	34	211	29	92	15,384	1,485	25,000	185	9,000	1	52	2	72	5	1,156	12	689	1,969	48,850
Philippines	1903	1	. . .	1	1	. .	2	4	. .	1	3	. .	4	1	1	17	3	150	2	74	. .	. .	. .	. . .	. .	. . .	3	. . .	. . .	. .
Micronesia [5]	1852	5	38	4	. .	6	4	14	19	41	28	13	100	150	36	5,126	554	1,919	52	1,840	1	14	. .	. . .	2	70	49	. . .	2,435	6,435
Mexico	1872	4	52	4	. .	5	4	13	6	5	23	. .	34	53	22	1,502	122	3,363	37	1,350	1	6	. .	. . .	3	349	6	399	754	12,477
Spain	1872	1	16	1	. .	4	. .	5	4	3	24	1	32	16	8	301	36	1,510	21	1,014	. .	. .	. .	. . .	1	. . .	74	. . .	717	7,264
Austria	1872	1	57	2	. .	. .	2	4	17	7	. . .	19	43	91	29	1,961	177	7,180	28	722	. .	. .	. .	. . .	. .	. . .	. .	. . .	. . .	7,853
Totals	. .	102	1,329	174[1]	35	196[2]	188[3]	593	306	648	2,577	1,192	4,723	1,722	568	73,114	5,096	166,910	1,295	87,876	14	204	15	1,695	132	12,085	1,335	56,467	73,868	$276,715

[1] Of whom 8 are physicians.

[2] Of whom 9 are physicians.

[3] Of whom 5 are physicians.

[4] The Kumi-ai churches and the Japan Mission are too closely allied to permit of clear separation in statistics.

[5] These statistics are largely those of the previous year.

HOME DEPARTMENT

"INDIVIDUAL GIFTS" SHOW INCREASE

THE vital portion of the treasury report is the story of the gifts from the churches and individuals. The friends of the American Board are proud of dealing in large figures and noting how closely our budget approximates the even million dollars per year, but when we remember that the Woman's Boards supply over a quarter of a million of that amount and that another large fraction is the result of the devotion and consecration of friends in the past generation, who through conditional gifts and legacies have let their works follow after them, we discover that only a portion of the work really rests upon the churches of the land.

We publish this month, therefore, the "gist of the matter." The churches have fallen off about $800 as compared with the corresponding month last year. The individuals, however, have largely increased their gifts. A considerable fraction of this increase should not be a matter of praise to ourselves, since it is the generosity of one individual in the Far West that swells the amount. When the six months of the Board's year are completed we look forward to presenting in a more striking and pictorial way the actual condition of the treasury, and at that time the figures of the first six months will include gifts from all sources.

Notice the splendid increase in the gifts from Sunday schools, over $1,200 in this single month. The fund for the building of the Philippine church ought to be in hand by New Year's Day. The letters which come in suggest the increasing interest taken by the children in that Centennial Medal Contest. We need the second coat of paint, most of the roof, and fifty pews to complete it.

This slight falling off in the churches' gifts ought not to indicate any decrease of interest, but only some passing condition which will be overcome by the gains of next month.

THE FINANCIAL STATEMENT FOR NOVEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1909	$23,651.13	$3,065.48	$683.89	$4,864.51	$2,000.00	$1,171.50	$35,436.51
1910	22,823.56	9,092.11	1,930.27	1,836.39	2,500.00	1,173.50	39,355.83
Gain		$6,026.63	$1,246.38		$500.00	$2.00	$3,919.32
Loss	$827.57			$3,028.12			

FOR THREE MONTHS TO NOVEMBER 30

1909	$40,566.82	$11,106 23	$1,887.15	$99,796.34	$6,000.00	$4,993.62	$164,350.16
1910	50,213.71	18,419.42	3,471.34	96,856.92	4,500.00	5,338.53	178,799.92
Gain	$9,646.89	$7,313.19	$1,584.19			$344.91	$14,449.76
Loss				$2,939.42	$1,500.00		

"OUR MISSIONARY"

About 113 missionaries are supported by definite churches. Perhaps 183 of the home churches have a share in supporting a particular missionary. The more we talk with the missionaries and with members of these churches, the more clear it is that this bond is not as strong as it should be. A letter has just gone to every missionary and to churches in this relationship, suggesting many ways of mutual helpfulness. The churches sometimes feel that the missionary does not write interesting letters, fails to send vital and attractive messages; while there are as many instances on the other side where missionaries have tried to write faithfully, but have received little or no response from their home churches. This can be made one of the most beautiful and helpful relationships in our church work, for it brings the whole world-winning enterprise into personal touch with us. One church has a "fellowship communion service," where the home church remembers its missionary at the communion table, while the missionary is gathered with his native workers in prayer at that identical hour.

Many Sunday schools can help to meet the apportionment of their church if they will support the youngest member of the missionary's family. An envelope with the photograph of the baby on the outside can be used for the collection for a given month. The woman's sewing circle should have one day of work in the year for the missionary's family, school children, and native helpers. The missionary could easily suggest things to be thus prepared, which would serve as gifts, prizes, clothing, and decorations for the walls of church, bungalow, or school building.

How can the Home Department help you to make this relationship vital? If you want us to pass on suggestions to your missionary abroad, in case of negligence or apparent indifference, give us the facts. The opportunity is yours to interest your people in the human side of this family over yonder — "bone of our bone, flesh of our flesh." If the pastor is too busy to write letters in response to those received, why not ask one of the men of the church to dictate a hearty letter on his own business paper? If you pray for your missionary in some of your prayer meetings, let him know what the petition was. A Christmas card from various classes or New Year's greetings would mean an uplift to one who is isolated and often lonely. Put yourself in his place and remember the value of the same affection and good cheer that you would send to an absent member of your family. The writer was once a visitor on foreign fields and knows how eagerly the home mail is sought for. It is wonderful how a little warming up in our attitude will produce more effective letters and a deeper interest on the part of the missionary. There is no better way to make his letters perfunctory and dull than by forgetting him for six months, and there is one little sentence that might well be added to many of the letters. It runs thus: "Please do not answer this letter. We know you are busy, but we want you also to know that we are thinking of you in the midst of your work."

Miss Mabel Emerson has come into the Young People's Department to assist in organizing study classes and in furthering educational plans for Sunday schools. It is suggested that county or union officers correspond with her about the present plans. The educational work in other boards has received much more emphasis than in our own.

THE SUPPORT OF DEFINITE WORK

There is a way by which churches can have their gifts go to a definite object abroad, and thus be connected personally with their "own parish." It is quite evident that it would be impossible for every church to be assigned its own work in the sense that it should hear definitely from the field, for the missionary would never have time to do

any other work if he had a dozen churches in this country with which he must constantly correspond. If you wish your money to be devoted to the regular work of the Board in a given station, or a given group of villages, the Home Department will undertake to write you two letters a year telling of the progress of that work and reviewing the whole situation in an interesting way in the hope that this letter could be used among young people or from the pulpit in arousing interest.

There are margins of salaries of missionaries at present unsubscribed, to which a few churches could be assigned. It has been proved by experience that it is very unwise and practically impossible to attempt to assign native workers in any large number, although many friends would select that particular form of investment if it were left to them. The correspondence involved is very trying for the missionary. Some day in the future it may be possible for each great mission to be supported by the appropriations and gifts from the churches of an entire state or section of this country. The Woman's Boards have made this plan of pledged work most successful. If it were possible to talk the matter over with the state conferences we would wish to offer some of our great stations and even entire missions for their consideration, and we are hoping that this line of effort may be worked out. Meanwhile we all must recognize that no particular plan or scheme of supporting the work can be made successful without the elements of devotion, prayer, and sacrifice. If you are ready to contribute these factors and want to be in touch with a parish of your own abroad, write us and let us see what can be offered.

THE BEST USE FOR MISSIONARY LITERATURE

In a recent missionary conference some plans were suggested for the use of leaflets among the men of the church.

1. Let the committee read samples of literature, obtainable from the Board and elsewhere, so they may choose that which is best suited to their needs.

2. Choose a brief, forceful leaflet to be inclosed to all the church when the annual appeal for the missionary offering is sent out, or ask the pastor and members of the committee to inclose this leaflet in letters to the congregation.

3. Perhaps the pastor would give the missionary committee the names of those who are shut in, or those on whom he calls from week to week, who are a little lonely and who would appreciate attention. Let the committee write a pleasant letter, inclosing only a couple of the leaflets, and it will make the impression of a social call.

4. The Board has cuts and charts which could be loaned under proper safeguards for printing in the church calendar. If an important missionary notice is to be made, a chart with its explanation might well appear, or a cut from the field in which you are most interested.

5. When the prayer meeting topic permits it, and at the pastor's suggestion, send particular information to four or five members who might take part if the material were to be thus put into their hands.

6. If a church social is to be held, use members of the missionary circle or of the missionary committee of the Christian Endeavor Society to stimulate this plan. Let them carry attractive missionary leaflets or booklets, and at the social buttonhole trustees, deacons, and prominent members, trying to persuade them to give their word to read the leaflet if it is brought by that member of the committee to the house when his turn has come around. Few refusals will be met, and the signatures on the flyleaf afterwards, checked off with date, will make an interesting souvenir for the committee to preserve. If the girls are in costume it makes the plan more attractive. Such books as Ellis's "Men and Missions," Dr. Arthur Smith's "Chinese Characteristics," Mott's "Decisive Hour" might be

used in this same way, and possibly a two-minute review of each be given before the contestants begin to secure names.

7. The best plan of all, and the one being prominently used this year by the Laymen's Missionary Movement, is for the committee to select *one pamphlet for each month of the winter.* Mention the name and its outline in the calendar. Ask the pastor to refer to it early in the month in his sermon and give the announcement from the pulpit. At the close of the service place a pamphlet personally in the hands of the head of each family. Visit the homes of those not represented at that service. Ask the pastor to bring in some topic from the pamphlet to one of the prayer meetings that month.

8. The best Board leaflets for this kind of hand planting and hand picking are "The New Era," "Our Far-Flung Battle Line," "Who Woke up Turkey?" "The Centennial Leaflet," and "The Next Ten Years," by President Capen. These can be sent free in quantity. Among the larger pamphlets which should be purchased and used with more care might be mentioned: "The Inadequacy of the Non-Christian Religions," by Speer; "Prayer and Missions," by Speer; "The Value of Foreign Missions," by William H. Taft; "The Uprising of Men for World Conquest," by Samuel B. Capen.

LEST WE FORGET

If we neglect the founding of study classes, the preparation of effective plans for missionary education among the young people and in the Sunday school, we will bear the blame of indifference in the next generation. Wherever there is a Sunday school teacher who desires to make missions interesting to her class; wherever there is an annually appointed missionary committee who are conscious of their inexperience; wherever a pastor faces a new situation calling for educational methods on any particular country, there we desire the educational department to be felt.

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

January

AFRICA

Two Missions
66 Missionaries
32 Churches, with 6,685 Members
819 Native Laborers. 8,763 Pupils

The figures given above cover the South Africa Mission with its two branches, the Zulu and the Rhodesian, and also West Africa, and indicate the extent of the work of the American Board. It is something, though little, compared with the vastness of the great continent. Prayer may well be offered for all the neglected portions of the great continent, in which it is believed there are two hundred million souls that need the gospel of Christ.

The Zulu Branch is in distress by reason of the weakening of its missionary staff. Within the past year Mr. and Mrs. Foss have been compelled to return to America and Mr. and Mrs. LeRoy to prolong their furlough, with return somewhat in doubt; a cable dispatch reports the breakdown of Mr. Cowles, necessitating his withdrawal. In the absence of Mr. LeRoy, Mr. Goodenough has been called away from Johannesburg to the school at Amanzimtoti. Mr. Taylor is busy upon the revision of the Zulu Bible, so cannot fill his proper place in the theological school at Impolweni. We are glad to say, in view of the great exigency, Rev. F. R. Bunker, who has seen long service in South Africa and who has now entirely recovered his health, has consented at the call of the mission to take up again the superintendence of mission schools in Natal for a period of at least three years, leaving his family in the United States.

We ask for prayers for the restoration of the health of the disabled missionaries, Dr. Wilder, of Chikore, and Mr. LeRoy, both of whom with their families are in the United States, and also for Mr. Cowles, that he may soon be able to resume his work.

FOREIGN DEPARTMENT

BY-PRODUCTS OF FOREIGN MISSIONS

Explorations

By Secretary JAMES L. BARTON

ALTHOUGH missionaries were sent out to "preach the gospel," it was necessary for them to find the people to whom they should preach. By glancing at the map of the world in 1810 as printed in "The Story of the American Board," we see that when this Board was organized all the interior of Africa and Australia is marked as unexplored. It is understood that practically nothing was then known with certainty about the interiors of China and Japan, while most of the Asiatic countries, like Persia, Turkey, etc., had been visited, but in a limited measure. By far the larger number of missionaries, during the first half century of mission planting, were pioneer explorers of the countries they were sent out to serve. In fact in the instructions given to the earlier missionaries they were directed to explore the country, discover the strategic centers for occupancy, and plant their mission stations at such places as the local conditions of health, influence, and future development demanded.

The missionaries by ability and training were well qualified to do this work, having received the best education the leading colleges and seminaries of the time could give them. Fully realizing the crucial responsibility of planting mission stations, and attracted by the mystery of the unknown regions beyond, the first missionaries and, in unexplored regions, the missionaries of all periods gave themselves to the direct work of prospecting and map making. For the time being, and until their task was accomplished, these missionaries of the cross were explorers and geographers as well as evangelists.

The importance of careful and scientific exploration of a country that is to be occupied for missionary work can be readily understood when we recognize the fact that the institutions of the gospel necessarily depend for their cost and effectiveness upon the accessibility of the regions occupied, the means of communication with the other parts of the same country, the rainfall, productivity, waterways, capabilities of future physical development, and many other geographical features which it was the express business of the missionaries to learn and report to the home office.

In many instances these investigations resulted in the location of missions in the countries explored; in others the interested Board decided not to venture upon work, as in the case of Patagonia, to which an exploring missionary party was sent by this Board, but without result in the opening of a mission.

The first few years of missionary endeavor in Turkey were given to exploration and translation. The missionaries soon discovered that the available maps of the interior of the country were of but little value. The centers of population, the connecting highways, the resources of the country had to be searched out and tabulated, not only for their own uses, but for the use of those who should follow them. Long, laborious, and hazardous tours

were taken through Syria, over into Egypt, across Asia Minor in various directions, through Kurdistan, into Persia and Northern Mesopotamia, for the purpose of discovering the country, its strategic points, and its geographical setting. The tours of Messrs. Smith and Dwight across Asia Minor, Kurdistan, and into Persia, related in detail and with scientific accuracy, were not only of enormous value to mission work in that country, but were also a direct contribution to the science of geography. Dr. Grant was the first to pass months in the heart of that untamed and unknown section of Turkey called Kurdistan and to make elaborate report of his observations. As a medical missionary he was able to accomplish what a purely scientific explorer had previously attempted, and in that attempt had lost his life.

In the Islands of the Pacific the missionaries as geographers have been of the greatest possible service to the world. At the beginning of the last century but few of those islands were at all known. With only a fraction of these had any form of trade been established, and that, for the most part, with the people at a single point in a group. Many of these islands were known to be inhabited by the most cruel savages, and to them foreign sailors gave wide berth. Such conditions constituted a challenge to the missionaries, and to these islands attention was early directed. Group after group and island after island were approached, occupied — often with terrible loss — yet held, explored, mapped, sometimes named, and so added to the content of the world's known geography. One of the best examples of such exploiting is that of the Sandwich or Hawaiian Islands, as the missionaries penetrated to all parts of the territory, and with maps and minute descriptions made the whole archipelago known to the world.

The explorers of Africa in the earlier stages of the investigations of that dark and unknown continent were missionaries. They ventured into the unmapped, fever-guarded, and unknown interiors. They discovered many of the highways and waterways, and made known the fact that the highlands of the interior were more free from fevers perilous to the white man than the lowlands of the coast. David Livingstone was a missionary, and as such he blazed a track into the undiscovered heart of Africa, opening the way for Stanley and the long line of successors who together have removed the words "unknown and undiscovered" from the map of that great continent. Today one can traverse Africa from west to east and from north to south in many directions, and cross at a hundred points well-worn paths of the exploring missionaries, who have given their lives to letting in the light of geographical knowledge as well as of gospel truth.

In China it was the Christian missionary that first endeavored to gain residence in the interior of the country. He pushed his way from the coast towns until by scores and even hundreds he is now found in every one of the eighteen provinces. In the regular promotion of the work of his high calling he has explored China's rivers, her ancient highways of travel and unique barriers of defense; he has accurately located and become familiar with her great walled cities, and has written the story of her resources. Even today our most extended and accurate knowledge of China, especially of her extensive interior regions, has been obtained from the investigations and reports of Christian missionaries.

These specific cases, and they might be greatly multiplied, are given only by way of illustration to show how much we are indebted to the missionaries for our present knowledge of Africa, the Islands of the Pacific, and the Nearer and Farther East. Without the results of their observations and reports, their maps and suggestions, we would know but little even today of these widely extended sections of the inhabitable world.

Geographical journals and societies

have not been slow to acknowledge the value of the contributions missionaries are able to make and have made to the science of geography. Missionaries have been elected fellows of the Royal Geographical Society and of other societies of a similar character and purpose, and their aid has been repeatedly sought in prosecuting investigations.

The limits of this article would be vastly exceeded by merely naming the books written by missionaries upon the countries they have explored, many of these containing the first general information ever published regarding their geographical conditions. The missionaries have broken through the barriers that native ignorance and superstition had erected, penetrating into the hitherto unknown areas in which men dwell; there making their abode, they have shared with the world the knowledge they thus at great sacrifice acquired.

However much the missionaries may have accomplished in leading in philological investigations and ethnical studies, and in both of these lines they have done much, they will undoubtedly stand supreme as geographers and explorers, who by penetrating into the very heart of nearly every uncivilized or partially civilized country have laid bare the secrets of their location, physical conditions, and accessibility. They have cast up great physical and intellectual highways, along which with certainty and safety others may follow; thus the world has been made a neighborhood.

When one adds the marked advance of steamship travel and the construction of railroads to and through those countries that were not only unapproachable but even unknown at the beginning of the century, it is easy to understand the meaning to the Christian Church of 800,000,000 of non-Christians, within easy reach of Christian institutions, ready for the message that shall make them new creatures in Jesus Christ. The missionary as an explorer has brought the foreign world as a waiting suppliant to the door of the Christian Church.

FIELD NOTES

A Successful Experiment

(*Japan Field*)

In 1900 the Japan Mission formed an Outlook Committee of two members, who by division of the field should visit every station to get information regarding its work and needs and to render such aid as appeared to be in their power. Two years later, by a union with the Evangelistic Committee of the mission, an Outlook and Evangelistic Committee was organized of six members, serving three years each, two to be elected each year. This merger was made because it was thought the tasks of both committees could well be combined.

The decade now closed has proved the exceeding value of this committee's work. Twenty-three members of the mission (sixteen men and seven women) have rendered this service; the stations and outstations have all been repeatedly visited, the parishes of self-supporting churches as well as the congregations dependent on the Japan Missionary Society having welcomed the fraternal counsel and evangelistic aid of their guests.

The valuable results of the experiment as summed up by Rev. George M. Rowland comprise the broadened experience and increased efficiency of the committee; the inspiration of local ministers and congregations; the cheering of isolated missionaries; the exchange of ideas between stations; greater *esprit de corps* not only within the mission circle, but between members of the mission and the Kumi-ai Christians; and finally the forming of a group of men and women who have first-hand knowledge of the entire work and entire field, besides personal

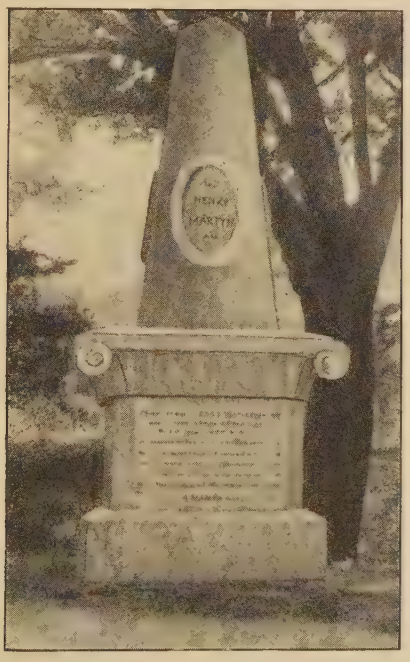
acquaintance with ministers and laymen.

While the conditions in other missions may not make it possible to copy exactly this method from Japan, yet it is worth consideration elsewhere as an invention approved where it has been tried.

A Tour to Tocat

(Western Turkey Field)

Messrs. Perry and Partridge recently made a tour from Sivas to Tocat to ordain a preacher there, an event of special importance, since during the past two years the station forces have



HENRY MARTYN'S GRAVE

been stripped of the three ordained pastors. Tocat must ever be famous in missionary history, since it was on a visit there that Henry Martyn laid down his life in his young manhood, a sacrifice to the hardships and dangers experienced by the missionary explorers.

Although the city has usually had a preacher, it is more than forty years since the church has enjoyed the ministry of an ordained man. It was therefore a special pleasure to ordain a new pastor, who will not only care for the church in Tocat, but will lend a hand to the missionaries in shepherding pastorless churches in the region.

Avedis Effendi Kevorkian is a graduate of the Sivas Normal School. After some years of service as teacher, he took the theological course at Marsovan Seminary, spent four years in one of the outstations, and was then called to Tocat. He is a faithful, hard-working, capable man, an attractive preacher, and a beloved pastor.

The two days that the visitors spent in Tocat were crowded with lectures, services, conferences, and the receiving and making of calls. Mr. Partridge's illustrated lecture, "A Tour around the World," attracted great attention; even a few Turks were present. It was the first appearance of an acetylene light in the region.

At the ordination service on Sunday, when Mr. Partridge preached the sermon and Mr. Perry gave the charge to the pastor, a Greek pastor of another church offered the prayer; thus two Americans and one Greek ordained an Armenian pastor for an Armenian church. But the sense of Christian brotherhood was strong enough to break down all barriers of race.

Welcomed with Firecrackers

(Foochow Field)

Mr. Christian, who left for Foochow August 6, reached that city just as the sun was disappearing behind the western hills on October 25. Messrs. Peet and Hubbard met him on his arrival at Pagoda Anchorage, and came with him in the launch which brought them fifteen miles up the Min River to Foochow City. The first glimpses of his new home were a succession of memorable impressions: the way along the jetty and up through narrow alley ways crowded with fruit stands and native shops; the crossing of the Bridge of Ten Thousand Ages, and the route

BRIDGE OF TEN THOUSAND AGES, FOOCHOW

thence through the main thoroughfare along the fish market to the city wall and the mission compound.

On nearing the compound, at a signal from the college monitor long strings of firecrackers were set off, and amid their din the party was welcomed by the entire student body drawn up in double line, until within the compound itself the missionary company gave their hearty greeting.

In the evening, at a reception planned by the college boys in part to honor their president on his fiftieth birthday and in part to welcome the newcomer, the latter, sitting alongside of President Peet on the platform and looking into the 200 or more bright, eager faces of the young men before him, breathed a prayer of thanksgiving that God had led him to China and this great field of opportunity.

First Impressions

(Madura Field)

Rev. L. C. Powers, who sailed for Southern India, August 6, sends from Pasumalai, where he is located, his first impressions of his field. He is happy in finding that, despite the still vivid recollection of needs and openings in the homeland, which cannot but be attractive to a young man, South India is even more appealing and satisfying than he could have believed. The hardships are not so great as he had anticipated, the heat not so depressing, the snakes not so numerous or large, the variety of food not so limited. The educational activity both within and without the mission greatly impresses this new arrival. The plan of advance from village school to that of higher grade, the emphasis on technical education, the aid of the government to the missionary schools, all mark a developed and advancing system of education. Even at present one youth in every thirteen in India gets at least a beginning of that education. The buildings at Pasumalai and Madura appear well located, well kept, well ventilated, and cheerful. A thousand students are in the Board's institutions of higher grade, 9,000 others in the lower grades. There are growing needs accompanying all this advance, so that instead of wondering if one is needed he begins to wish he were twins so he could do more. It is a surprise and gratification to find how mission work is appreciated; government officials declare Christian missions the greatest civilizing agency in India. Leading citizens of Hindu, Mohammedan, and theosophic faiths mingle freely on social occasions with Christian missionaries.

The students give the new missionary hearty welcome; when he enters the villages he is likewise courteously and cordially received. One's sympathy and love cannot but go out to a people so appreciative. He longs for the time when he can speak directly to them. The awful need of India for Christian men prepared to help makes constant and tremendous appeal. The students

of India more than all else need acquaintance with Jesus Christ as an inspiration and with his ethics as a guide to unselfish, public-minded citizenship and leadership. Instead of the statement that the Indians are too well educated, it would be more accurate to say their education has been too one-sided.

An instance of the cheer of the situation came on a recent Sunday, when, after a drive of ten miles for a communion service, there appeared among the trees a tent decorated with flowers and American and British flags and surrounded by 200 people, over twenty of whom awaited baptism. There had been no Christians in the village for fifty years, but these candidates seemed very promising as they confessed their belief and were baptized. A teacher has been provided, a prayer house is to be built, and it appears that a number of others will soon be ready for baptism.

Good News from the Little Islands

(*Micronesian Field*)

Rev. Carl Heine, a German by birth, has for a long time been pastor of the church at Ebon in the Marshall Islands. In a recent letter addressed to Mrs. E. M. Pease, formerly of Micronesia, Mr. Heine reports that on his return from a brief furlough in Australia he found the work in good condition. Twenty persons were to be received into church membership, while others were in course of preparation. Miss Hoppin had come into the group from Kusaie, bringing a company of Marshall Island girls, and the people at Ebon and other islands were greatly encouraged by the visit. Miss Hoppin was detained for many weeks at Jaluit on account of the sickness of Kapua, a paramount chief of that region, whom she nursed assiduously until his death. An epidemic of influenza had passed over the islands, and many died from it. Miss Hoppin was expecting to make a complete tour of the Marshall group before returning to Kusaie, though at the date of Mr. Heine's letter it was doubtful if she could accomplish so much.

Industrial Training in the Heart of Africa

(*Rhodesian Field*)

The industrial department both at Mt. Silinda and Chikore has been having a busy season, though Mr. Orner counts it as going forward only at the slow "African pace." With so few to oversee work and keep close watch upon details it is especially hard to conduct the industrial department of the mission satisfactorily. Mr. Orner was obliged to make weekly trips between Mt. Silinda and Chikore while the brickmaking was on. That season is now over; 225,000 bricks were made at Mt. Silinda, 125,000 at Chikore. Tilemaking has now begun, which can be pushed under shelter until the new year. The masonry work on the house for Dr. Lawrence was completed at the time of writing, and the roof nearly so. Occupation in other lines has reduced the amount of finished lumber, but with the sawmill now moved and reset in connection with the shop

THE NEW HOUSE

Part of masonry class at work on the foundation

and so that it can be operated from the main shaft of the shop, it is expected the mill can be run throughout the wet season and the plant kept continually in operation. The oxen have been so steadily used in hauling building material and trampling clay for

EAST AFRICAN TWINS

In inclosing this picture Mr. Orner notes that according to African custom these babies would have been strangled at birth. Dire threats from Dr. Lawrence alone restrained the parents. Probably the only living twins with heathen parents in the region.

bricks that plowing has been hindered, and it looks as if there will be less area under cultivation than in the preceding year.

Evangelistic work is not neglected, and Mr. Orner thinks that it is proving a better plan to have the services under the leadership of different people than to have one man lead them all. Those who are being called on to assist are responding. Kraal services are well attended; there is an awakening interest in some cases, though to the missionary's eager heart it seems as though it would be hard to find a less impressionable people.

The Prestige of a Mission College

(Foochow Field)

In a letter just received by District Secretary Beard, Rev. Lyman P. Peet, of Foochow, reports this significant incident: —

"A party of commercial men from the Pacific coast are due here tomorrow. They are visiting China as guests of the Chinese government, and every courtesy is being shown them. I was much surprised this afternoon to receive an invitation from the foreign board and six or seven institutions of the city to meet these guests at three o'clock tomorrow afternoon and to deliver a short address. I hope to accept the invitation. There are between forty and fifty in the party, and the Chinese authorities are doing everything to make the visit a success. They are furnishing a brand-new sedan for each person, and three coolies to each sedan. The coolies are dressed in black and wear the Chinese and American flags crossed on their shoulders. The affair promises to be a memorable one, and we can only hope it will not rain. They are to visit a number of institutions, among them the Industrial (Government) School at the Water Gate. This evening a letter came from the Industrial School asking me for three or four of our students to help receive the guests. This coming to us for help, I consider, speaks well for the reputation of our school. Things are rushing with us."

Mr. Beard in forwarding the note makes this comment: —

"These invitations show more conclusively than anything else could possibly do the estimation in which the educational board of Fukien province, with its headquarters in Foochow, the commissioner of the railroads of the Fukien province, the head of the great Industrial School with some five hundred students, and the Chamber of Commerce of that big city hold the

president of our Foochow College and the college itself. The work which it has done during the past quarter of a century is thus acknowledged. It is the first time that Foochow has ever entertained such a body of visitors, and the Chamber of Commerce, the educational commissioners, and the officials of Foochow will put forth their utmost effort to make the best impression possible upon them. The American Board can justly feel a humble pride in being asked to assist in this important occasion."

LETTERS FROM THE MISSIONS

WEST CENTRAL AFRICAN MISSION

SOME VACATION VISITS

The following letter from Miss Helen H. Stover, of Bailundu, not only relates her personal experiences at several outstations of the mission where no missionary resides, and in particular at Epanda, the foremost of these centers of native Christian work, but re-enforces a letter from Mrs. Ennis of the same mission, published recently, in which she pleads for some one to have regular and close oversight of the schools where missionaries are not located and upon whose right conduct so much depends: —

"I spent six weeks of this vacation away from home, four of them in our principal outstation, Epanda; the other two in Ochileso and on the road. The visit to Epanda brought me into closer touch with the natives than I could get here in years. Epanda is two days' journey from Bailundu, and I was quite alone there, so far as white neighbors are concerned. I expected to be fearfully lonesome, but was not so at all. They have a good work started there in a district that is rather thickly settled. Only one Portuguese is quite near them, and he is a fairly decent fellow as they go. The two head workers, Katito and Cituinba, are men of good sense and ability. They have thorough control of the younger ones on their place, and advise and manage them in an excellent manner. At present a new church is being built, and they need it badly. The Sunday morning service is attended by crowds from the villages round about, and nearly

AS LADIES TRAVEL IN AFRICA

half have to sit outside, for the building is too small. Their bell, which came over two years ago, and of which they are very proud, is rung for twenty minutes or so Saturday evening to notify the surrounding country that the next day will be Sunday. Many of the people start early in the morning in order to arrive for church time at 10.30. The Christian people on the place seem earnest and sincere; I liked their spirit very much.

"On the way to Ochileso I stopped at two of our other outstations. Their work is smaller and newer, but it is progressing. There is such a difference in the attitude of the men when they don't come in contact with the Portuguese as they do here in this station, where we are so surrounded by them.

The Claim of the Outstations

"My visit made me feel more strongly than ever on the subject of our outstations. Until father and mother passed through those places on their way home no one had visited them for over two years. Their schools are really in a deplorable condition. There should be some one to inspect these schools every two months, for they contain the material for the future evangelization of the country. 'How can they learn unless they be taught?' In Epanda they simply begged me, until it was pitiful, to come during school time and look after them. If Miss Campbell were here this year I should go, but as it is we are perplexed about our own school work.

"I feel that we can never hope to progress while we are so handicapped. It seems at present as if we were at a standstill. Everything that we feel should be done can't be done for lack of workers and funds. When will the people wake up and take some interest in poor Africa? We have not, I know only too well, the natural things of interest to the public, such as Japan, China, and Turkey have; therefore we should be pushed before them all the more. Forgive me if I've spoken rather warmly and strongly; I feel strongly. If you could have lived as I have been living among the natives and heard them talk and plead for teachers and more light you couldn't help such a feeling."

MISSION TO MEXICO

THREE EXCITING DAYS

A letter from Mrs. John Howland, of Guadalajara, written on November 11, the first day of the revolutionary outbreak in that city, was received just in time to furnish an editorial note for the December issue of the *Missionary Herald*. Other and fuller letters since received from Mrs. Howland describe the later incidents and review the whole event. It lasted but three days, and after the first night it was seen that the government had the city under control. Though urged to seek safety under guard in the center of the city, the missionary company did not feel it was necessary to leave the mission premises, and the result showed that this judgment was right. Through all the disturbance there was no occasion to seek the government's protection.

The Sunday was passed quietly by the missionary company. The church was opened as usual Sunday morning for the Sunday schools, which were well attended. The customary afternoon and evening services were omitted to avoid possible inflaming of the idle and excited populace.

By Monday people were returning to their usual occupations, and it appeared that the worst was over. Many serious questions affecting business relations between the Mexicans and Americans remain to disturb the situation. Mrs. Howland's review of affairs from the missionary standpoint presents a happier outlook: —

A Testing Time

"We, however, who do not stay here for business reasons are already seeing a bright side. As a mission we have

great cause to be thankful that thus far we have come through with absolutely no damage done to church, college, institute, press, and home.

"We feel that the testing of church and schools has resulted in renewed loyalty to the principles of Jesus as laid down in the Sermon on the Mount, and that the work of the Colegio Internacional has been shown to be of a character that will make its graduates ready to do fine work in their own country in its hours of emergency.

"When the call came to the students of the city to make a formal protest against the Texas lynching, of course our older students, many from non-Protestant families, were included with the rest, and in a body they asked permission to go to the meeting called by the law, medical, and lyceum students, to be only a 'dignified protest' against such abuses as the lynching.

"It was quite a question. There would be a high pressure of feeling, to say the least, and the boys were excited; but on the other hand they were Mexican citizens, they firmly believed that their 'country' had called them, and for an American to keep them 'shut in' would be unwise. So Mr. Howland cautioned them to be wise and prudent and let them go. They went off with a shout, and I confess my heart sank within me, but the result proved all we could have hoped.

Promoters of Peace

"The meeting which was to have been only 'dignified' was soon broken up by the wild crowd of peons who started in a body through the streets for the consulate and business houses, finally turning towards the residence portion of the city known as the American colony. When they reached the Methodist school there were hundreds — some say a thousand — surging about the high iron fence. Our boys followed to see what happened and did what they could to keep them from the building; but it was no use. They then went around to the back of the premises and were recognized and called in by the ladies, who were alone with their flock of eighty-five children. There seven of them stayed all night, doing all they could to help the teachers. Another part of the group of students took a car and arrived at the corner of the college just as the mob was preparing to turn down the road, and by good generalship succeeded in keeping them away, and the building was untouched.

"From the college, however, the noise was terrible; shots and crashing of heavy plate glass windows in the houses of our American neighbors; and we expected an attack every moment, waiting, with doors and windows closed, till our turn came. What was our relief when the sounds became fainter and fainter and we realized that we had been passed by, for that time at least. The next morning the Methodist ladies asked for the loan of another guard, and six students again stayed with them, giving them great comfort by promising to guard the stairs in case an entrance was made to the house. The ladies have expressed the deepest gratitude to those who stood so bravely by them, and said that the debt could not be repaid. We were very glad that it was possible to show thus our regard for and sympathy with our sister mission which has suffered much loss and inconvenience.

"This night the government troops were able to hold the crowds and no more damage was done in the colony, though there was a wild time down town in certain parts. The boys remained on the roof of the college two nights, and messengers went back and forth all day to keep us informed. Not a youth left, and to cap the climax, when we had received warning to leave and heard at the moment a violent ringing of the telephone, it was a father who wished to enter two new pupils on Monday! This was reassuring, as showing no ill feeling against us.

"In all this crisis the way the students have conducted themselves has made us even more anxious to enlarge our work and have fitting accommoda-

tions for students of the future, who by their temperate actions, wise counsels, and Christian spirit will be Mexican citizens worthy to occupy high positions in the government or wherever they may be called to act.

"The ladies of Corona Instituto are well and the school has had no interruption, as it is very fortunately situated out of the storm center. A loyal Mexican friend of Miss Gleason had offered to receive her with the whole school if there should be trouble, but there was no need to accept the kind offer."

MISSION TO THE PHILIPPINES

SCHOOLS FOR THE RAW PAGANS

On his return from furlough, Rev. Robert F. Black found the activities of the Philippine Mission expanding in a way to challenge utmost strength and skill. He writes in particular of the planting of a school in a new locality, and of the bearing of this and similar schools upon the general situation: —

"A few weeks after I arrived in Davao two more students of the Silliman Institute (a college of the American Presbyterian Mission at Dumaguete on the island of Negros) came down in response to Dr. Sibley's invitation. We decided to place them in a purely Bagobo town, not in connection with any American plantation. We selected Mellilla (Melilya), a suburb of our outstation at Santa Cruz, about four miles up the hill. Twenty of our children of that town of more than a hundred houses had been going to school in Santa Cruz, but there were fifty or more children who were not in school. Our former pupil (Davao dormitory) was chief there, and he was greatly in favor of the school. The teachers, on account of the traditions of centuries, were very timid about living in a pagan town hereabout, so we put the two together. The chief let the town policeman stay with them the first few nights till their fears wore away. There is a fair trail up the mountain. We took the teachers' trunks and some provisions up on two sleds, one loaned by a Chinese merchant and the other by a Japanese merchant. The two water buffaloes belonged, one to a Filipino and the other to a Japanese. The sled which I attended tipped over five times on the way up, but as the load was tied on the delay was short. We rented two houses; one for $2 a month for a schoolhouse and the other at $1.75 a month for the teachers' use. The chief gave us a good-sized lot next to the town hall (under construction), on which I think we shall build a school next month. Materials are plentiful, and with the help of the teachers a suitable school can be built for $10 or $15. Forty pupils are enrolled, and are receiving daily religious instruction as well as the three R's. They are also doing work in the school garden line. The director of agriculture has promised me some seeds, and I hope to have a good, big garden at each of our four schools.

A BAGOBO GIRL
A dancer

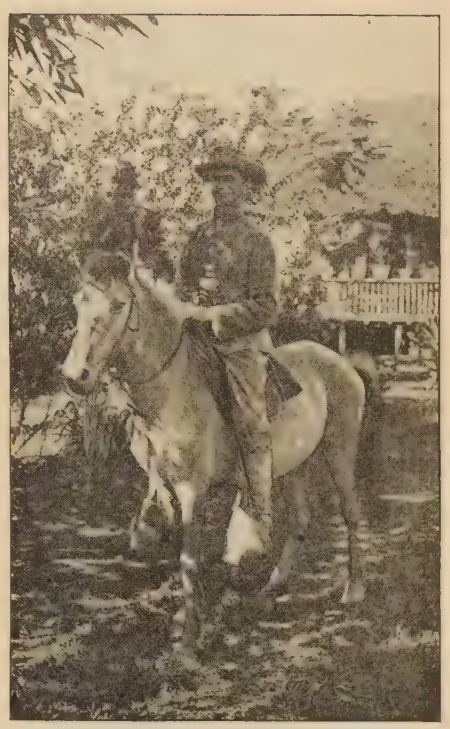
The Problem of the Time

"These schools are all of them doing work that the government is not yet ready or able to do. In the future we hope the government will have a public school at every important village, but at present it cannot; both teachers and funds are lacking. Meanwhile a generation is growing up untrained and uncared for, learning many things from contact with the new life, but not getting the uplift they require. Our schools are filling this need for the present, and we must keep them up for a time. It will give us the coming leaders for the kingdom. We are mak-

ing these schools centers for evangelization, and Dr. Sibley will use them as dispensary stations also. Don't fail us with the appropriations we asked. We must train Bagobo teachers for the Bagobos back in the hills."

The workers at the center of operations (Davao) are being tried to their utmost. Evangelist Antonio has given up one-half of his salary for the balance of the year to eke out the appropriation, and is supporting himself by doing photographic work.

Upon the invitation of Mr. Cole, an ethnologist of the Field Museum, Chicago, Mr. Black accompanied him in September on an expedition into the hill country of the Bagobos, and to a region where so far as is known the last human sacrifice occurred. It was as primitive and strenuous a country for travel as explorers find in Africa; there were deep forests to penetrate; hard trails alternated with good; streams large enough to be called rivers had to be crossed; at last the travelers came out upon meadow land and the new town of Bausalan, the poverty and barbarism of whose people were appalling. An old town a little further along was also visited, showing better homes and fields of true Bagobo type. The people were very friendly to the visitors, and apparently had but little faith in the Bagobo religion. They are certainly in need of something better than they have. In these pagan tribes of Mindanao appears the emergency both of need and opportunity for missionary work to prepare them to appropriate the civilization and enterprise which the United States is bringing into its new possessions, and to save them from even a worse degradation than they now know.



MR. BLACK IN THE SADDLE

THE WIDE FIELD

AFRICA

REJOICING AND MOURNING IN UGANDA

What mission field abounds in dramatic events as does that land of Christian heroes, Uganda! Bishop Tucker returning to England in October has told with the vividness of an eyewitness the fresh story of the Martyrs' Memorial dedication. On July 14, the anniversary of that day thirty-four years past when the first missionaries started from the coast to reach Uganda, where only three of them ever arrived, there was unveiled on the spot where three Baganda Christians were burned to death for their faith in January, 1885, a Celtic cross of silver granite sent out from Europe and erected as a memorial to these martyrs. Bishop Tucker's words draw the impressive contrast which the scene suggested: —

"The little band of Christians in the old days; the clouds and darkness

which were hanging over the future; the young lads valiant for the truth; the death agony; the apparent loss of all. And then, twenty-five years later, gathered around that memorial cross the representatives of 70,000 Christians, members of a fully constituted church, self-governing, self-supporting, and self-extending."

The *Church Missionary Review* for November, in which we find the record of Bishop Tucker's report, also relates in this wise his participation in other joyful events:—

"A few weeks later he interred with Christian rites the remains of the king who instituted the martyrdom of those

DAUDI, KABAKA (KING) OF UGANDA

lads and of many besides, and who ordered the murder of Bishop Hannington. Mwanga died in 1903 in the Seychelles, whither he had been deported as a political prisoner in 1901; but before his death he gave evidence of true repentance and was baptized. When the news of his death reached Uganda the Rev. Henry Wright Duta preached a sermon, in which he pictured Mwanga's arrival in heaven and Bishop Hannington going out to meet him and saying: 'How do you do, my friend? Have you come here, you who hurried me here and have now joined me?' Well, the remains of Mwanga have been transported by sea and land from the Indian Ocean to Uganda, and Bishop Tucker, with Henry Wright Duta and two other clergymen, conducted services, first in the cathedral and then at the tomb. A week later still, on August 11, the bishop in the solemn rite of confirmation laid his hands on the heads of young King Daudi (Mwanga's son) and of several chiefs' sons from Busoga, Bunyoro, Toro, and Ankole, countries surrounding Uganda on the east and north and west. At the same time we learned that Kabarega, the once noted slave-raiding king of Bunyoro, who was exiled to the Seychelles about the same time as Mwanga, was confirmed by Bishop Gregory on May 29. Surely these are things to give thanks for with joyful and grateful hearts!"

A sorrowful disaster came only a little later, while Bishop Tucker was on his journey to England, when the huge cathedral on Namirembe Hill at Mengo was struck by lightning and consumed in flames. Built only eight years ago, it was the first brick building of the country. Some conception of its size may be got from the fact that its thatched roof was made from 500 tons of grass. The distress of the Baganda over this destruction of their chief sanctuary, whose building had been an enormous undertaking for them, was genuine and deep. However, it was at once determined that the cathedral must be rebuilt, and it is proposed to make it better and more fireproof than before, with a tile roof rather than a thatch, and with an estimated outlay of £10,000. A public appeal for help is issued to the English people, as it will be impossible for the native Christians to provide all the necessary funds. It is said that there are already 2,076 laborers supported by them and over 100 seminaries and schools with 37,000 pupils, and that they have built over 1,000 churches and are still adding to the number.

THE PORTFOLIO

Family Worship in Japan

The *Kirisutokyo Sekai* publishes a letter on Family Worship written by a Japanese lady whose husband is a Christian. She says that the family worship in her house lasts less than fifteen minutes. The whole family assembles at 6.45 A.M. around a table that will seat about ten people. Each person reads his verse of Scripture in turn, the little children and the servants often making rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn. After the Scripture reading is over, the master of the house explains the meaning of certain verses and chooses a text to be taken as a motto for the day and makes a few simple remarks thereon. Each member of the household takes it in turn to pray morning after morning. The children's prayers are very, very short, but impressive in many ways, and the way the servants repeat the same prayer day after day is rather funny. Whatever happens in the house, family prayers are not given up. Every member of the household is prompt in getting ready for the morning meeting at the breakfast table to worship God. "As you know," says the lady, "my good man is a bit of a sleepy head, and often the children go into his bedroom and remind him that the time for worship is at hand. Our family worship has made us all punctual and has made us early risers, as after breakfast the children have to go off to school. When the head of the house is away I conduct the expository part of the ceremony, giving simple explanations of texts of Scripture. Mothers of families should follow this practice."

From the Japan Weekly Mail of October 29, 1910.

The Name Not Enough

We knocked at a street door where lived an old Armenian, but though voices were heard from within no one came to open. We pushed open the gate. We found the man attacking his young daughter-in-law with a long, pointed rod. Our entrance probably saved her, if not from death, from serious injury. When he saw us he desisted and was very polite, though much under the influence of liquor. He said he had not drunk for five months and was very angry because the woman objected to his drinking now. He did not tell us the reason, but we knew it was in order to celebrate the resurrection of Christ, to keep Easter properly, and show he was not a Moslem but a Christian in good and regular standing in the Armenian Church. He told me how he had helped a brother put their sister to death shortly before, but was not penitent, rather justifying the murder as vindicating the family honor. The worst part was, I have become so accustomed to all sorts of dreadful murders and other crimes, I was not at all shocked or horrified. It came as quite a matter of course, only I could not help thinking this is one of the Christians who fill up those optimistic tables of statistics which inform us the world is already one-third pledged to Jesus.

From account of a tour by Miss Holliday, a Presbyterian missionary in Persia, as given in All the World for October, 1910.

A Transformed Village in India

The characteristics and working of a mass movement may be best illustrated by a description of what took place in a Telugu village. The inhabitants, composed almost entirely of the depressed classes and outcastes, had become greatly dissatisfied with their state of degradation and with the general adverse conditions of their life. They had observed the social, economic, and intellectual changes and improvements in neighboring Christian communities

where the people were formerly as degraded and depressed as themselves. They sent a deputation to the missionaries at a mission station some distance away and urged them to send a Christian teacher to the village, and indicated their willingness to place themselves under Christian instruction.

Later a catechist was sent, and he remained in their midst for nearly a year. During that time he held services almost every day, and on many days both in the early morning and in the evening. He devoted himself to teaching them the facts about the life of Jesus Christ and to expounding simply and clearly the fundamental Christian doctrines, observations, and customs. Under his positive instruction about Christianity they discovered for themselves the low character of much of their religion, especially its debased idol worship, its devil dances, and other corrupt practices. The catechist called upon them to turn from their idols and to give up habits of drinking and immorality. In due time they tore down their temple and built a simple place for Christian worship. Such a radical step represented nothing less than a great revolution in their ideas and attitude. The giving up, on the part of many of them, of Sunday labor is also an impressive proof of the marked change, because most of the members of the community were very poor and dependent upon hard and constant work to provide for their needs. None were baptized until after several months of instruction and until after they had given satisfying evidence of a change of life as shown in repentance in giving up sinful and questionable habits and associations and in trust in Jesus as Saviour.

When the catechist first came to this village, some ninety members of the community gathered around him under a tree at his first service. When he had revisited the place there were 190 baptized Christians, eighty of whom were communicant members of the church. He had found eighty persons who could read the Bible, whereas at the time of the first visit none of them could do so. He bore testimony that the very expression of their countenances had been changed. Twelve confirmed drunkards had broken their evil habits and had paid debts which had hung over their families for over two generations. The whole community had been appreciably raised in its social and economic status.

The change in disposition and character of many of the people had been so marked as to impress deeply the Brahman landlords, who at first opposed the coming of the catechist, and on one occasion had driven him out, but now begged him to visit other villages to carry on a similar work. They testified that the practice of stealing had been done away and that the whole moral tone of the village had been changed. Some men who had been given to drink and had been in prison were found working for the temperance cause and seeking to convert their fellows. The Christians were giving liberally for the support and spread of the gospel, some exhibiting great sacrifice.

As a result of this genuine work of God in one village a similar spirit of dissatisfaction with their present condition and of desire for new and better things had spread to neighboring villages. Men had not been greatly impressed by what Christianity might do for individuals, but the object lesson of a village community transformed by Christian teaching and the work of the Holy Spirit had served as a convincing evidence of the vitality and power of Christianity, and had led them to seek to bring its transforming influence to bear upon their corporate life.

From John R. Mott's "The Decisive Hour of Missions."

THE BOOKSHELF

Echoes from Edinburgh, 1910. An Account and Interpretation of the World Missionary Conference. By W. H. T. Gairdner. New York: Fleming H. Revell Co. Pp. 281. Price, $1.00 net.

It would have been an impossible task to undertake to tell the story of the Edinburgh Conference in a single volume of less than 300 pages. It is quite another task to produce "Echoes" from the conference within that narrow limit. This volume is the official epitomized conference report, giving a brief sketch of the preparations, with graphic descriptions of Edinburgh, the opening evening, the presentation of the eight commissions, with generous space accorded the report of each and the discussions that followed.

To one who does not care for the full nine volume report or who cannot afford it, this single volume is the next best thing available. No one can justly expect that the depth, power, spirit, and inspiration of such a significant gathering can be adequately revealed in a book of "Echoes," which is all that is claimed for the volume under review. J. L. B.

The Decisive Hour of Christian Missions. By John R. Mott. New York: Student Volunteer Movement for Foreign Missions. With map. 12mo. Pp. 251. Price, $1.00 net.

Into this book of handy size Dr. Mott has compressed an immense amount of information; yet so flowing and readable is the style that one hardly realizes the condensation.

A master in the missionary enterprise has here brought together results of long and repeated reading, of many journeys over mission fields, of careful and repeated observations of mission work, of large acquaintance with experienced missionaries and native laborers, and of the ripened judgment of a missionary statesman who regards the task before him both as a man of the world and as a man of God.

The motive of the book is linked with the recent Edinburgh Conference, which the author feels must have impressed all those in attendance with the fact that the present is the decisive hour of Christian missions; that "in the history of Christianity there never has been such remarkable conjunction of opportunities and crises on all the principal mission fields and of favoring circumstances and possibilities on the home field."

The first three of the eight chapters of the book are the most fascinating; the argument gets searching and sobering as it proceeds. In Chapter I, "The Non-Christian Nations Plastic and Changing," is presented in a quick survey of the world the salient features of the present marvelous awakening among the nations. Chapter II, "Critical Tendencies and Influences in the Non-Christian World," reveals the obstacles to the missionary enterprise in the new ferment of the times and the dangers that make it so urgent. Chapter III, "The Rising Spiritual Tide in the Non-Christian World," declares the challenge of a time when old faiths are going and a multitude of our brother men are questioning what to believe; a time, too, when in all these lands Christianity under native leadership is reaching out to press with new ardor its gospel message.

The four chapters of the book which follow discuss as many different requirements of the present situation: "An Adequate Plan," "An Adequate Home Base," "An Efficient Church on the Mission Field," and "The Superhuman Factor." The closing chapter, under the title, "Possibilities of the Present Situation," gathers up what has been set forth, combining the several parts into one mighty and compelling vision.

The illustrations, both the score of pictures sprinkled between the pages of the book, that are in themselves telling arguments, and the incidents that brighten the argument of each chapter, all indorse the thesis which is the beginning and end of the author's message: the present is the momentous and decisive hour for missions.

Dr. Mott has made a timely and valuable contribution to missionary literature. He has produced a book which every minister, not to say every disciple of Christ, ought to read.

DEPARTURE

December 7. From New York, Rev. D. S. Herrick, returning to the Madura Mission.

ARRIVALS IN THIS COUNTRY

December 3. At New York, Rev. and Mrs. H. H. Riggs and Mrs. Mary E. Barnum, of the Eastern Turkey Mission.

ARRIVALS ABROAD

October 14. At Van, Miss Laura B. McDowell.

October 18. At Benguella, Africa, Miss J. E. Miller and Miss Mabel Woodside.

October 21. At Erzroom, Miss Mary D. Uline.

October 23. At Yokohama, Rev. and Mrs. W. L. Curtis.

October 25. At Foochow, Rev. L. J. Christian.

October 28. At Kobe, Miss Abbie M. Colby.

DEATH

November 6. At Los Gatos, Cal., Mrs. Amelia D. Fuller, formerly of the Central Turkey Mission. (See page 4.)

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A welcome addition to the company at present in the Board Rooms at Boston is Rev. H. E. B. Case, recently our missionary in Guam, and now rendering temporary aid in the Foreign Department in a special line of inquiry.

∴

Of the missionary party of four from Harpoot, Eastern Turkey, that arrived in New York on furlough, December 3, two had not seen this land for twenty-one years, and one had never seen it. Mrs. Mary E. Barnum and her daughter, Mrs. Henry H. Riggs (then Miss Emma M. Barnum), sailed from Boston for their field in 1889. Annie Barnum Riggs was born in Harpoot only three years ago, in 1907. That little lady, whose picture graces this page, has the blood of two veteran missionaries in her veins, for she is the great-granddaughter both of Dr. William Goodell and Dr. Elias Riggs. The return of Mrs. Barnum to this country freshens the sense of the Board's loss in the death of her gifted and devoted husband, Dr. Herman N. Barnum.

Rev. Frederick P. Beach, whose departure to the Foochow Mission was chronicled last month, is to be the "Foreign Pastor in China" of the First Congregational Church, Los Angeles. At the ordaining and commissioning service on the evening of November 20, Dr. William Horace Day offered the ordaining prayer and District Secretary Tenney presented the Board's commission. An admonition to the candidate and the people by the moderator and an address by Mr. Beach intensified the impression of the hour.

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The Orient for November 23 announces the arrival of Secretary Patton at Constantinople two days before. A full program had been arranged to cover his brief stay in the capital. According to the plans then made he was to sail, December 3, for Beirut; from there to go to Aintab and Marash; thence by the quickest route possible to India via Port Said. Messrs. Haskell, of Salonica, and Erickson, of Elbasan, and Mrs. Kennedy, of Kortcha, had come to Constantinople to confer with Secretary Patton over the Albanian complications.

∴

We get glimpses in the news from Turkey of an heroic act on the slopes of Zigana Mountain, two days out from Trebizond on the Black Sea. There the Misses Atkins and Uline, of Erzroom, were held in quarantine for five days; but with their tent and traveling outfit and Kevork, the

ANNIE BARNUM RIGGS

trusty man of all work from the school, they kept happy and comfortable, till at midnight preceding the morning when by permission they were to start on, the call came to Miss Atkins that Kevork was sick and wanted her. From her letter to a friend we venture to quote one or two sentences: "I went to the pest house with him — it was real cholera — and with Hamlin's medicine kept him alive two days and two nights, but he died at last. If I had had anything to do with, or a doctor to help at all, I think I could have saved him. But nobody would come near us; even the 'doctor' was afraid to come inside the door, and the Turk (who knew no Armenian) who was supposed to be taking care of him I could with difficulty persuade to bring me a little water once in a while. And you who have been in the interior can imagine what kind of a hole the pest house was. I sent Miss Uline and Adaline (from Istanos) on at once on Monday. They kept me in quarantine for five days, and then I came on to Erzroom on horseback."

It is but one instance of the self-forgetful devotion and simple bravery that characterize the women of the American Board.

DONATIONS RECEIVED IN NOVEMBER

NEW ENGLAND DISTRICT

Maine

Bath, Winter-st. Cong. ch.	134 84	
Brewer, 1st Cong. ch.	14 35	
Holden, Cong. ch.	8 40	
Lewiston, Pine-st. Cong. ch.	46 00	
Oxford, Cong. ch.	9 00	
Portland, J. M. G., for Mindanao,	1 00	
Searsport, 1st Cong. ch., Member,	5 00	218 59

New Hampshire

Alstead, 3d Cong. ch.	5 50	
Bradford Center, Cong. ch.	1 00	
Chester, Cong. ch.	51 58	
Claremont, Cong. ch.	29 25	
Concord, West Cong. ch.	16 70	
Conway, 2d Cong. ch., N. Flint Allard,	1 00	
Gorham, Cong. ch.	2 00	
Hampstead, Cong. ch.	8 12	
Hill, 1st Cong. ch.	32 00	
Langdon, Cong. ch.	6 20	
Lyndeboro, Cong. ch.	4 00	
Newcastle, Cong. ch.	3 80	
North Barnstead, 1st Cong. ch.	6 00	
Washington, Cong. ch.	3 70	170 85

Vermont

Bellows Falls, 1st Cong. ch.	154 36	
Brookfield, East Cong. ch., toward support Dr. C. W. Young,	9 23	
Clarendon, Cong. ch., toward support Rev. E. A. Yarrow,	10 00	
East Corinth, Julia J. White,	50	
Fair Haven, Cong. ch.	31 25	
Thetford, 1st Cong. ch., toward support Dr. C. W. Young,	21 94	
West Rutland, Cong. ch.	8 40	
Williamstown, Cong. ch., toward support Dr. C. W. Young,	14 20	249 88
Legacies. — Burlington, Samuel S. Tinkham, by H. C. Tinkham, Ex'r,		319 04
		568 92

Massachusetts

Amherst, ch. of Christ, Amherst College,	143 25	
Ashburnham, 1st Cong. ch.	20 05	
Auburndale, Cong. ch.	322 46	
Belmont, Plymouth Cong. ch.	60 30	
Boston, Immanuel-Walnut-av. Cong. ch., 1,371.81; Miss S. A. Craft (West Roxbury), 20,	1,391 81	
Braintree, 1st Cong. ch.	871 00	
Brookline, Leyden Cong. ch., 941.85; Geo. P. Davis, 15.28,	957 13	
Buckland, 1st Cong. ch.	9 00	
Cambridge, S. Sparrow,	5 00	
Chelmsford, Central Cong. ch.	30 25	
Chicopee, 1st Cong. ch.	19 00	
Chicopee Falls, 2d Cong. ch.	35 59	
Concord, Trin. Cong. ch.	105 02	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	232 65	
Fitchburg, Finnish Cong. ch.	16 17	
Florence, Cong. ch.	48 09	
Gilbertville, Trin. Cong. ch.	89 29	
Gill, Cong. ch.	15 00	
Globe Village, Evan. Free ch.	12 39	
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry and to const. J. KATE OAKMAN, H. M., 125; 1st Cong. ch., for Pao-ting-fu, 8,	133 00	
Hamilton, Cong. ch.	12 82	
Hingham Center, Evan. Cong. ch.	10 00	
Holbrook, Winthrop Cong. ch.	207 80	
Ipswich, 1st Cong. ch.	20 00	
Leominster, F. A. Whitney,	15 00	
Littleton, Ortho. Cong. ch.	13 02	
Lowell, Highland Cong. ch., Miss Buttrick, for Mindanao, 1; Lidwin Bernier, for Adana, 5,	6 00	
Marshfield, 1st Cong. ch.	50 00	
Maynard, Cong. ch.	33 60	
Melrose, Ortho. Cong. ch.	102 96	
Melrose Highlands, Cong. ch.	272 71	
Middleboro, North Cong. ch.	34 55	
Middleton, Cong. ch.	5 33	
Mill River, Cong. ch.	9 06	
Monterey, 1st Cong. ch.	20 05	
Mt. Washington, Cong. ch.	10 00	
Newburyport, Belleville Cong. ch., income Savory Fund,	16 56	
Newton, Eliot Cong. ch.	3,200 00	
Newtonville, Central Cong. ch., for Shansi,	97 00	
Northampton, Edwards Cong. ch., for work in Pang-Chuang, 200.62; W., 300; M. C., 15,	515 62	
North Blandford, 2d Cong. ch.	5 00	
North Leominster, Cong. ch.	2 10	
North Woburn, Cong. ch.	5 00	
Norton, Trin. Cong. ch.	34 59	
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee,	1,077 20	
Rehoboth, Cong. ch.	10 00	
Salem, Tab. Cong. ch.	243 11	
Shelburne, 1st Cong. ch.	77 34	
Somerset, Cong. ch.	8 27	
Somerville, Friend,	20 00	
South Hadley, Cong. ch.	14 15	
Southwick, Cong. ch.	2 05	
Springfield, North Cong. ch., 16.65; Olivet Cong. ch., 12.36,	29 01	
Sunderland, Cong. ch., for Pao-ting-fu,	1 08	
Taunton, Trin. Cong. ch., 117.40; East Cong. ch., for Aruppukottai, 2,	119 40	
Tewksbury, 1st Cong. ch.	37 98	
Turners Falls, Cong. ch., for Pao-ting-fu, of which Friend, 10,	23 00	

Waquoit, Cong. ch. 4 50
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 84.24; do., Friend, for Mindanao, .50, 84 74
Wellfleet, 1st Cong. ch. 3 90
Westford, Union Cong. ch. 25 00
West Medford, Cong. ch. 60 00
West Newbury, 1st Cong. ch. 15 00
Wilbraham, 1st Cong. ch. 40 00
Williamsburg, Helen E. James, 50 00
Williamstown, 1st Cong. ch. 125 00
Winchester, 1st Cong. ch., interest legacy D. N. Skillings, 200 00
Worcester, Plymouth Cong. ch. 1,084 10
———, Grafton Conference, 22 24
———, Friend, 1,000 00—13,592 29

Legacies.— Boston, Mrs. Mary S. Bennett, by Geo. H. Bradford, Ex'r, 1,000 00
Haverhill, Emily H. Bullen, by James W. Goodwin, Trustee, 1,000 00
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, 3 00
Watertown, Edward D. Kimball, add'l, 10 00—2,013 00

15,605 29

Rhode Island

Pawtucket, Darlington Cong. ch. 2 10

Young People's Societies

MAINE.— Hampden, Y. P. S. C. E., 6; Lewiston, Pine-st. Y. P. S. C. E., 2, 8 00
NEW HAMPSHIRE.— North Conway, Y. P. S. C. E., for Adana, 10 00
VERMONT.— East Barnet, Y. P. S. C. E., for school in India, 21 00
MASSACHUSETTS.— Boston, 2d Y. P. S. C. E. (Dorchester), for Central Turkey Mission, 100; do., Mt. Vernon Miss. Socs., 20; Clinton, Y. P. S. C. E., toward support Rev. J. S. Chandler, 25; Dana, Y. P. S. C. E., 2; Hanover Center, 1st Y. P. S. C. E., 24; Melrose, Ortho. Y. P. S. C. E., for Mt. Silinda, 15; West Springfield, 1st Y. P. S. C. E., 10; ———, Nashua River Union Y. P. S. C. E., toward support Rev. C. L. Storrs, 25, 221; *Less*, Somerville, Highland Y. P. S. C. E., 10, 211 00

250 00

Sunday Schools

MAINE.— Caratunk, Cong. Sab. sch., for Mindanao, 1 00
NEW HAMPSHIRE.— Campton, Cong. Sab. sch., of which Harvest Festival, 7.83, 16; North Weare, Cong. Sab. sch., for Mindanao, 4.20; Tilton and Northfield, Cong. Sab. sch., 6.57, 26 77
VERMONT.— Brownington, Cong. Sab. sch., for Mindanao, 5.30; Charlotte, Cong. Sab. sch., for Mindanao, 25; Middletown Springs, Cong. Sab. sch., 2.25; Woodstock, Cong. Sab. sch., 31.93, 64 48
MASSACHUSETTS.— Amherst, South Cong. Sab. sch., 3.92; Andover, Andover Sem. Cong. Sab. sch., 7.83; Belchertown, Cong. Sab. sch., of which 5 from Home Dept., all toward support Dr. H. N. Kinnear, 10; Boston, Trinity Cong. Sab. sch. (Neponset), 15.25; do., Phillips Cong. Sab. sch. (South Boston), for Mindanao, 15; do., Old South Cong. Sab. sch., 13.10; do., Central Cong. Sab. sch. (Dorchester), for Mindanao, 7; Brookline, Harvard Cong. Sab. sch., for Mindanao, 28; Cambridge, 1st Cong. ch., Shepard Sab. sch., of which 45 for Mindanao, 30 for Ing-hok, and 26 for Adana, 101; Chicopee, 1st Cong. Sab. sch., 2.44; Haverhill, West Cong. Sab. sch., 30.26; Holden, Cong. Sab. sch., for Mindanao, 4.36; Leverett, Cong. Sab. sch., 1.80; Melrose, Ortho. Cong. Sab. sch., 5.68; Newburyport, Belleville Cong. Sab. sch., for Mindanao, 10; Norton, Trin. Cong. Sab. sch., 7.51; Pittsfield, South Cong. Sab. sch., of which 1 for Mindanao, 14.70; do., 2d Cong. Sab. sch., 6.50; South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 15.54; South Natick, John Eliot Cong. Sab. sch., 2.20; Southwick, Cong. Sab. sch., for Mindanao, 5; Swampscott, 1st Cong. Sab. sch., of which 1 for Mindanao, 4; Wellesley Cong. Sab. sch., for Mindanao, 10.50; West Medford, Cong. Sab. sch., 5; Worcester, Plymouth Cong. Sab. sch., Mrs. Berry's class, for Mindanao, 3.50; do., Pilgrim Cong. Sab. sch., Class 55, 1, 331 09
RHODE ISLAND.— Bristol, 1st Cong. Sab. sch. 20 00

443 34

MIDDLE DISTRICT

Connecticut

Abington, Cong. ch. 20 00
Bridgeport, 1st Cong. ch. 170 67
Bristol, Cong. ch., 156; Swedish Cong. ch., 3.85, 159 85
Columbia, Cong. ch. 54 93
Ellington, Cong. ch. 94 24
Exeter (Leonard Bridge), Cong. ch. 14 40
Fairfield, Cong. ch. 152 68
Farmington, Cong. ch., Robert and Dorothea Keep, 100 00
Greenwich, 2d Cong. ch., toward support Rev. Lewis Hodous, 200 20
Hartford, Park Cong. ch., toward support Rev. A. B. DeHaan, 150 00
Higganum, Cong. ch. 6 00
Lyme, Grassy Hill Cong. ch., Mrs. Ellen C. Gillette, 10 00
Mansfield Center, 1st Cong. ch. 51 00
Meriden, Center Cong. ch. 35 00
Middletown, 1st Cong. ch. 48 35
Morris, Cong. ch. 2 53
New Hartford, South Cong. ch. 17 58
New Haven, Center Cong. ch., Members, 554.08; United Cong. ch., 355; Friend of Yale College, 30; Friend, 100, 1,039 08
New Preston, Cong. ch. 5 00
Northfield, Cong. ch. 12 04
North Haven, Cong. ch. 64 90
North Woodbury, Cong. ch. 16 21
Plainville, Cong. ch. 45 00
Poquonock, Cong. ch. 8 62
Portland, 1st Cong. ch. 3 45
Salisbury, Cong. ch. 101 08
Seymour, Cong. ch. 37 00
Sherman, Cong. ch. 58 00
South Britain, Cong. ch. 33 00
South Glastonbury, Cong. ch. 17 00
South Norwalk, 1st Cong. ch. 44 93
Stafford Springs, Cong. ch. 68 89
Thomaston, Cong. ch. 14 83
Watertown, Cong. ch. 120 06
Westport, Saugatuck Cong. ch. 10 07
West Woodstock, Cong. ch. 15 69
Winchester, Cong. ch. 23 00—3,025 28

Legacies.— Norwich, Mrs. Julia F. Walker, 3,027 13

6,052 41

New York

Binghamton, 1st Cong. ch. 37 55
Brooklyn, South Cong. ch., 223.32; Lewisav. Cong. ch., 189.63; Central Cong. ch., 50; Puritan Cong. ch., 5.86; Sherman Shipman, for Mindanao, .50, 469 31
Catskill, Mrs. Charles E. Willard, 5 00
East Bloomfield, Mrs. Eliza S. Goodwin, 5 22
Holland Patent, Welsh Cong. ch. 5 00
Homer, Cong. ch. 4 80
Marcellus, Josephine Hemenway, 10 00
New York, American Bible Soc., toward support Rev. J. D. Taylor, 1,000; Alfred A. L. Bennett, 10, 1,010 00
Orient, Cong. ch. 15 00
Poughkeepsie, 1st Cong. ch. 10 00
Smyrna, Cong. ch., Miss. Soc. 17 00
Syracuse, Geddes Cong. ch. 19 25
West Groton, Cong. ch. 16 00
West New Brighton, Immanuel Cong. ch., for Ing-hok, 25 00
———, A deceased Friend, 1,500 00—3,149 13

New Jersey

East Orange, Roger and Madeline Buzzell, for Mindanao, 1 00
Elizabeth, 1st Cong. ch. 10 50
Haddonfield, J. D. Lynde, 25 00

Montclair, 1st Cong. ch. 1,400 00
Nutley, St. Paul's Cong. ch. 15 00
Plainfield, Cong. ch. 389 12—1,840 62

Pennsylvania

McKeesport, Swed. Cong. ch. 15 00
Ridgway, Ida E. Wood, 5 00——20 00

Ohio

Ashland, Cong. ch. 24 77
Aurora, Cong. ch. 25 00
Cincinnati, Columbia Cong. ch. 15 00
Cleveland, Bethlehem Cong. ch. 26 24
Columbus, Abram B. Allen, 2 00
Elyria, 2d Cong. ch. 21 00
Garrettsville, Cong. ch. 10 00
Gomer, Cong. ch., to const., with previous donations, WILLIAM R. JONES, H. M. 44 00
Kent, Cong. ch. 60 00
Marysville, Cong. ch. 18 00
North Olmsted, Cong. ch. 47 50
Oberlin, Rev. H. B. Hall, 25; Mrs. S. F. Hinman, 5, 30 00
Painesville, Friend, 1 20
Sandusky, 1st Cong. ch. 6 67
South Newbury, Cong. ch. 8 00
Springfield, Mr. and Mrs. J. Frank Pettigrew, for Pang-Chuang, 7 50
Sullivan, Cong. ch. 4 00
Tallmadge, Cong. ch., to const., with previous donations, MRS. ELVIRA A. MARSH, H. M. 67 00
Toledo, 1st Cong. ch., 121.50; Central Cong. ch., 35, 156 50
Unionville, Cong. ch. 40 00
York, Cong. ch. 4 90——619 28

Delaware

Woodside, W. H. Warren, 2 00

District of Columbia

Washington, Ingram Memorial Cong. ch. 98 04

South Carolina

Columbia, Minnie K. Hastings, 10 00

Florida

Jacksonville, Union Cong. ch. 350 00

Young People's Societies

CONNECTICUT. — Griswold, 1st Y. P. S. C. E., 5; Lyme, Grassy Hill Y. P. S. C. E., 5; Madison, Y. P. S. C. E., for Sholapur, 10; Newington, Young Men's Mission Circle, 10, 30 00
NEW YORK. — Aquebogue, Y. P. S. C. E. and Sab. sch., for Adana, 15; Clarkson, 1st Y. P. S. C. E., 5.50, 20 50
NEW JERSEY. — Orient, Y. P. S. C. E., for Adana, 15 00
OHIO. — Marysville, Y. P. S. C. E. 5 00
DISTRICT OF COLUMBIA. — Washington, 1st Y. P. S. C. E., for Pang-Chuang, 50 00
120 50

Sunday Schools

CONNECTICUT. — Avon, Cong. Sab. sch., 6.76; Bridgeport, Swed. Cong. Sab. sch., for Mindanao, 5.85; Bristol, Cong. Sab. sch., 25; Durham, Cong. Sab. sch., 10; Greenfield Hill, Cong. Sab. sch., 6.69; Hanover, Cong. Sab. sch., 3.38; Lyme, Grassy Hill Cong. Sab. sch., 1; Middle Haddam, Cong. Sab. sch., for Mindanao, 4.40; New Haven, Shelton-av. Cong. Sab. sch., for Mindanao, 4; Newtown, Cong. Sab. sch., 11.75; North Haven, Cong. Sab. sch., for Mindanao, 30; North Madison, Cong. Sab. sch., 5; Norwich, Broadway Cong. Sab. sch., 25; West Haven, 1st Cong. Sab. sch., 30, 168 83
NEW YORK. — Brooklyn, Clinton-av. Cong. Sab. sch., for Mindanao, 30; do., South Cong. Chapel Sab. sch., for Mindanao, 20; do., Puritan Cong. Sab. sch., 15.50; do., ch. of Evangel Sab. sch., 15; do., Park Cong. Sab. sch., 7.95; Buffalo, Pilgrim Cong. Sab. sch., 2.63; Flushing, Cong. Sab. sch., for work at Sivas, 35.49; Homer, Cong. Sab. sch., 11.53; Ithaca, 1st Cong. Sab. sch., 30; Newburgh, 1st Cong. Sab. sch., 36; New York, Immanuel Cong. Sab. sch., for Ing-hok, 25; Orient, Cong. Sab. sch., 7.08, 236 18
NEW JERSEY. — Nutley, St. Paul's Cong. Sab. sch., 20; Westfield, ch. of Christ Sab. sch., of which 16 from Marion A. Randolph's class of girls, for Mindanao, 32.45, 52 45
OHIO. — Claridon, Cong. Sab. sch., 6; Cleveland, Archwood-av. Cong. Sab. sch., for Mindanao, 15; North Monroeville, Cong. Sab. sch., 3.20; Oberlin, 2d Cong. Sab. sch., for Mindanao, 3; Toledo, Central Cong. Sab. sch., for Adana, 5, 32 20
MARYLAND. — Frostburg, Cong. Sab. sch., for Mindanao, 4 10
FLORIDA. — West Palm Beach, Cong. Sab. sch. 10 01
503 77

INTERIOR DISTRICT

Kentucky

Berea, ch. of Christ (Union), Rev. and Mrs. James Watt Raine, 25; Cong. ch. and Sab. sch., 1, 26 00
Evarts, Edward G. Rowland, 10 00——36 00

Tennessee

East Lake, Cong. ch. 15 35

Alabama

Thorsby, United Protestant ch. 7 67
——, Alabama Apportionment Fund, 5 18——12 85

Louisiana

Lake Charles, Woodbury Cong. ch. 1 50

Arkansas

Gentry, Cong. ch., for Mindanao, 4 98

Oklahoma

Kingfisher, J. B. White gifts, part proceeds sale of Florida lands, 3,247 20
Weatherford, Zion Ger. Cong. ch. 118 00—3,365 20

Illinois

Big Woods, Cong. ch. 30 00
Cedar Point, Cong. ch., toward support Rev. J. P. Dysart, 6 86
Chicago, Kenwood Evan. Cong. ch., of which 250 for work in India, 638.96; Union Park Cong. ch., 80; Pacific Cong. ch., 30; Christ Ger. Cong. ch., Ladies' Aid, 10; Bethesda Cong. ch., 5; Jefferson Park Ger. Cong. ch., 2.88, 766 84
Cobden, Union Cong. ch. 5 00
Earlville, Cong. ch. 4 93
Elgin, 1st Cong. ch. 150 00
Evanston, 1st Cong. ch. 300 00
Granville, Cong. ch., toward support Miss Bertha Fox, 41 10
Gridley, Cong. ch. 12 14
Hennepin, Cong. ch., toward support Rev. J. P. Dysart, 5 00
Highland, Cong. ch. 4 10
Maywood, South Cong. ch. 10 00
Millburn, Cong. ch. 22 54
Morris, Cong. ch. 29 00
Oak Park, 1st Cong. ch., of which 14.50 toward support Rev. R. Chambers and 19.50 toward support Dr. W. A. Hemingway, 94 27
Pana, Faith Mission ch. 5 00
Peoria, 1st Cong. ch. 8 00
St. Charles, Cong. ch. 16 00
Sumner, G. W. Cooper, 1 00—1,511 78

Michigan

Addison, Cong. ch. 4 50
Bellaire, 1st Cong. ch., of which 5 from Women's Miss. Soc. and 5 from Rev. L. A. Kirkland, 10 00

Benton Harbor, 1st Cong. ch. 65 00
Chelsea, 1st Cong. ch. 22 25
Clinton, Cong. ch., of which 5 from Mrs. N. P. Watson, 45 00
Dowagiac, 1st Cong. ch. 5 00
Hancock, 1st Cong. ch. 12 00
Jackson, Plymouth Cong. ch., Women's Miss. Soc. 5 00
Port Huron, 1st Cong. ch. 79 35
Rockwood, Mrs. Frances O. Hall, 5 00
——, A deceased friend, 1,000 00—1,253 10

Wisconsin

Beloit, 1st Cong. ch. 44 20
Cable, Cong. ch. 10 00
Endeavor, Cong. ch. 1 37
Falun, Swed. Cong. ch. 3 75
Genesee, Cong. ch. 13 00
Iron River, Cong. ch. 6 44
New London, 1st Cong. ch. 6 00
Randolph, Cong. ch. 20 00
South Milwaukee, Cong. ch., toward support Mr. Dana I. Grover, 23 19
Wauwatosa, Cong. ch. 100 00
West Salem, Cong. ch. 31 52——259 47

Minnesota

Ada, Cong. ch. 8 83
Benson, Pilgrim Cong. ch. 2 00
Cannon Falls, Swed. Cong. ch. 2 10
Custer, Cong. ch. 4 00
Flensburg, Swed. Cong. ch. 1 25
Garvin, Cong. ch. 4 31
Kasota, Swed. Cong. ch. 1 25
Lake City, 1st Cong. ch. 5 16
Medford, Cong. ch. 3 50
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 131.11; Temple (Swed.) Cong. ch., 8.25, 139 36
Pelican Rapids, Cong. ch., for Mindanao, 2 85
St. Paul, St. Paul Cong. ch. 10 17
Sherburn, Cong. ch. 10 96
South Haven, Swed. Cong. ch. 1 25
Swansville, Swed. Cong. ch. 1 75
Upsala, Swed. Cong. ch. 3 25——201 99
Legacies.—St. Paul, Anson Blake, by C. T. Thompson, Ex'r, add'l, 150 00
351 99

Iowa

Avoca, Ger. Cong. ch. 30 00
Chester Center, Cong. ch. 4 30
Corning, Cong. ch., F. M. Davis, 50 00
Dubuque, Summit Cong. ch. 11 00
Eddyville, Cong. ch. 7 89
Farnhamville, Cong. ch. 40 00
Hartwick, Cong. ch. 7 20
Manchester, Cong. ch. 62 00
McGregor, Cong. ch., 25.45; J. H. Ellsworth, 25, 50 45
Oskaloosa, 1st Cong. ch. 28 10
Sibley, 1st Cong. ch. 17 07
Sioux City, 1st Cong. ch. 200 57
Strawberry Point, 1st Cong. ch. 12 75
Victor, Cong. ch., for Mindanao, 7 00
Waverly, 1st Cong. ch. 8 05——536 38

Missouri

Kansas City, 1st Cong. ch., 500; Mary E. Watkins, for Madura, 30, 530 00
St. Louis, Memorial Cong. ch. 17 00——547 00

North Dakota

Esmond, Cong. ch. 4 00
Fredonia, Nazareth Ger. Cong. ch. 35 00
Gwinner, Swed. Cong. ch. 2 00
Jamestown, 1st Cong. ch., Member, 1 00——42 00

South Dakota

Alaska, Ger. Cong. ch. 40 00
Fairfax, Hope Ger. Cong. ch., 10; Bethlehem Ger. Cong. ch., 10, 20 00
Henry, Cong. ch. 3 62
Hosmer, Immanuel Ger. Cong. ch. 20 00
Ipswich, Cong. ch. 39 00
Letcher, 1st Cong. ch. 1 60
Lowry, Ger. Cong. ch. 50 00
Milbank, Cong. ch. 25 00
Parkston, Ger. Cong. ch. 100 00
Preston, Cong. ch. 7 00
Scotland, Parish Ger. Cong. ch. 150 00
Winfred, Cong. ch. 2 00——458 22

Nebraska

Butte, Zion Ger. Cong. ch. 9 00
Center, Cong. ch. 2 00
Exeter, 1st Cong. ch. 29 35
Franklin, Cong. ch. 66 00
Hastings, Immanuel Ger. Cong. ch. 15 00
Hay Springs, Cong. ch. 27 00
Leigh, 1st Cong. ch. 6 30
Lincoln, 1st Cong. ch. 195 70
McCook, Ger. Cong. ch., Members, 20 00
Naper, Christ Cong. ch. 7 75
Sutton, 1st Cong. ch. 38 65
Waverly, Swed. Cong. ch. 1 25——418 00

Kansas

Alexander, Ger. Cong. ch. 2 00
Centralia, Cong. ch. 15 00——17 00

Montana

Big Timber, Cong. ch., Member, 1 00
Billings, 1st Cong. ch. 12 00
Red Lodge, Cong. ch. 4 00——17 00

Colorado

Fruita, Ger. Cong. ch. 3 00
North Windsor, Lutheran ch., Ordway Brethren, 10 00——13 00

Young People's Societies

Louisiana.—Hammond, Y. P. S. C. E. and Cong. Sab. sch., for Mindanao, 15 00
Illinois.—Downers Grove, Y. P. S. C. E., for Aruppukottai, 10; Marseilles, do., 5; Steger, Y. L. M. C., for Mt. Silinda, 2.50, 17 50
Michigan.—Allenville, Y. P. S. C. E., for Aruppukottai, 15; Detroit, Brewster Y. P. S. C. E., toward support Rev. E. P. Holton, 12, 27 00
Wisconsin.—Mukwonago, Y. P. S. C. E. 3 00
Iowa.—Cromwell, Y. P. S. C. E. 6 00
Nebraska.—Cowles, Union Y. P. S. C. E. 1 50
70 00

Sunday Schools

Alabama.—Marion, 1st Cong. Sab. sch. 1 00
Louisiana.—Roseland, Cong. Sab. sch., for Mindanao, 3 00
Indiana.—Porter, Cong. Sab. sch., for Mindanao, 25 00
Illinois.—Chicago, Bethesda Cong. Sab. sch., 13; do., Covenant do., for Mindanao, 3; do., Garfield Park do., for do., 1; Dundee, 1st Cong. Sab. sch., 20; Gridley, Cong. Sab. sch., 4.94; Highland, Cong. Sab. sch., 7.50; Sterling, 1st Cong. Sab. sch., for Mindanao, 31.49; Waverly, Cong. Sab. sch., 2.24, 83 17
Michigan.—Chelsea, 1st Cong. Sab. sch., for Mindanao, 10; Constantine, 1st Cong. Sab. sch., for do., 7.25; Hancock, Cong. Sab. sch., for do., 45.30; Imlay City, Cong. Sab. sch., for do., 7; Moline, Cong. Sab. sch., for Aruppukottai, 3.10; Port Huron, 1st Cong. Sab. sch., 13.65; St. Johns, Cong. Sab. sch., for Mindanao, 6.42, 92 72
Wisconsin.—Fond du lac, 1st Cong. Sab. sch., for Mindanao, 30; La Crosse, do., for do., 40; Milton, Cong. Sab. sch., 4.25; Randolph, Cong. Sab. sch., for Mindanao, 5; West Salem, Cong. Sab. sch., 4.55, 83 80
Minnesota.—Ada, Cong. Sab. sch., for Mindanao, 6.11; Marietta, Union Cong. Sab. sch., for do., 4.50; Northfield, Cong. Sab. sch., for do., 12.32; Pelican Rapids, Cong. Sab. sch., for do., 6.48, 29 41
Iowa.—Baxter, 1st Cong. Sab. sch., 1.81; Cincinnati, Cong. Sab. sch., for Mindanao, 2.15; Clarion, 1st Cong. Sab. sch., 1.48; Clay, Cong. Sab. sch., 4.01; Eldora, do., for Mindanao, 15.25; McGregor, do., for do., 2.80; Mitchell,

Cong. Sab. sch., 2; Muscatine, Ger. Cong. Sab. sch., 10; Oskaloosa, 1st Cong. Sab. sch., 9.13; Riceville, do., for Mindanao, 30; Sioux City, do., for do., 6.55; Victor, Cong. Sab. sch., for Mindanao, 5, 90 18

MISSOURI. — St. Louis, Pilgrim Cong. Sab. sch., for Mindanao, 25 00

NORTH DAKOTA. — Barrie, Cong. Sab. sch., for Mindanao, 4 25

NEBRASKA. — Camp Creek, Cong. Sab. sch., for Mindanao, 11.25; Highland, Cong. Sab. sch., 9.13; Naper, Cong. Sab. sch., for work in China, 5; Weeping Water, 1st Cong. Sab. sch., 10.35, 35 73

KANSAS. — Alton, Cong. Sab. sch., 4; Stockton, Union Sab. sch., A class, for Mindanao, 5; Wakefield, Cong. Sab. sch., 2.82, 11 82

COLORADO. — Colorado Springs, 1st Cong. Sab. sch., for Mindanao, 1; Lafayette, Cong. Sab. sch., 8, 9 00

494 08

PACIFIC DISTRICT

Idaho

Weiser, Cong. ch. 46 57

Washington

Cathlamet, Cong. ch.	4 00	
Coupeville, 1st Cong. ch.	13 50	
Moxee Valley, Cong. ch.	7 60	
North Yakima, 1st Cong. ch.	75 00	
Odessa, Pilgrim Cong. ch., 62; Friedensfeld Cong. ch., 6,	68 00	
Quincy, Ger. Cong. ch.	24 50	
Richmond, Cong. ch.	3 00	
Ritzville, Zion's Ger. Cong. ch., 50; Salem's Ger. Cong. ch., 30,	80 00	
Rosalia, Carey Memorial Cong. ch.	6 08	
Seattle, Pilgrim Cong. ch.	179 16	
Spokane, Westminster Cong. ch.	250 00	
Warden, Ger. Cong. ch.	5 00	715 84

Oregon

Beaver Creek, St. Peter's Cong. ch.	10 00	
Cedar Mills, Cong. ch.	10 00	
Corvallis, Plymouth Cong. ch.	75	
Freewater, Cong. ch.	1 50	
Gaston, Lily of the Valley Cong. ch.	1 50	
Hillside, Cong. ch.	96	
Ingle Chapel, Cong. ch.	26 29	
Lewelyn, Central Cong. ch.	1 25	
Sheridan, Cong. ch.	2 00	
Sherwood, Wm. Schatz,	15 00	69 25

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell,	72 00	
El Monte, R. M. Webster,	6 00	
Martinez, Cong. ch.	2 00	
San Francisco, Plymouth Cong. ch., 90; 1st Cong. ch., toward support Dr. H. H. Atkinson, 5,	95 00	
Sanger, Salems Ger. Cong. ch.	15 00	190 00

Young People's Societies

WASHINGTON. — Natchez, Y. P. S. C. E. 10 00

CALIFORNIA. — Pacific Grove, Young Women's Philathea Bible class, for native teacher, Arupukottai, 12 00

22 00

Sunday Schools

UTAH. — Ogden, 1st Cong. Sab. sch., for Mindanao, 12 50

WASHINGTON. — Christopher, Cong. Sab. sch., for Mindanao, 3; Lakeview, do., for do., .75, 3 75

CALIFORNIA. — Campbell, Cong. Sab. sch., for Mindanao, 5.33; Martinez, Cong. Sab. sch., 5, 10 33

26 58

MISCELLANEOUS

Ceylon

——, Native Christians, 1,320 13

Glenbrook Missionary Society Fund

CONNECTICUT. — Glenbrook, Union Memorial ch., for two native workers in India, 15 00

Joint Campaign Fund

From Joint Campaign Fund, by Dr. Lucien C. Warner, Treasurer, 3,294 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For salaries Western Turkey missionaries,	1,373 51	
For salaries Japan missionaries,	650 00	
For house for schoolmaster, Uduppiddi,	500 00	
For new building for girls' school, Tientsin,	800 00	3,323 51

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer

For girls' school building, Fenchow, 1,250 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California,
Treasurer 1,143 36

5,716 87

Additional Donations for Special Objects

MAINE. — Auburn, High-st. Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 15; Warren, Cong. ch., for native helper, care Rev. R. A. Hume, of which 8.50 from sundry friends, 10.50; do., Y. P. S. C. E., for do., .50, 26 00

NEW HAMPSHIRE. — Campton, Cong. Sab. sch. Harvest Festival, for use of Miss E. M. Blakely, 25; Mt. Vernon, *The Hearthstone*, for native worker, care Rev. E. Fairbank, 50, 75 00

VERMONT. — Sherburne, Jun. Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 3 00

MASSACHUSETTS. — Auburndale, Cong. Sab. sch., Prim. Dept., for work, care Miss Gertrude E. Chandler, 5; Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 60; do., Park-st. Sen. Y. P. S. C. E., for native helper, care do., 50; do., Central Cong. Sab. sch. (Jamaica Plain), for native helper, care Rev. A. H. Clark, 50; do., Old South Cong. Sab. sch., Mrs. Capron's class, for School for the Blind, care Miss A. L. Millard, 30; do., do., for blind babies, care do., 16.53; do., Rev. D. B. Eddy, for Kodai School, care Rev. J. S. Chandler, 250; Brockton, Evan W. Thomas, for work, care Rev. E. H. Smith, 50; Dalton, Mr. and Mrs. Zenas Crane, for completing church buildings in Harpoot, care Rev. J. K. Browne, 1,000; Enfield, Woman's Miss. Soc., for work, care Dr. H. N. Kinnear, 15; Erving, Friend, for native teacher, care Rev. B. K. Hunsberger, 40; Franklin, Friend, for use of Miss M. L. Daniels, 2; Malden, Arthur T. Tufts, for dispensary building fund, care Dr. C. E. Clark, 15; Newton Center, 1st Cong. Sab. sch., for girls' school, care Miss Mary I. Ward, 25; Northboro, Cong. Sab. sch., for orphanage, care Rev. J. H. Pettee, 4; Southampton, H. B. Lyman, for work, care Dr. H. N. Kinnear, 15; South Hadley, Mt. Holyoke College, H. S. S. C., for use of Miss C. R. Willard, 10; Springfield, Park Cong. ch., Friends, 40, do., do., Y. P. S. C. E., 10, both for school, care Rev. E. Fairbank, 50; do., Mrs. Robert A. Clark, for native helper, care Miss Gertrude Wyckoff, 15.50; Westfield, Elizabeth K. Snow, for pupil, care Miss Frances K. Bement, 10; Worcester, Hope Cong. Sab. sch., of which 62 for boys' boarding school, care E. H. Smith, and 15 for native helper, care Mrs. E. C. Partridge, 77; ——, Nashua River Union Y. P. S. C. E., for work, care Mrs. R. Winsor, 30, 1,820 03

RHODE ISLAND. — Arctic, H. M. Clarke, for work, care Dr. H. N. Kinnear, 2 00

CONNECTICUT. — East Woodstock, Mr. and Mrs. John M. Paine, for boys' boarding school, care Rev. E. H. Smith, 10; Hartford, Asylum Hill Cong. ch., for work, care Rev. L. S. Crawford, 25; Higganum, Cong. Sab. sch., for work, care Rev. Wm. Hazen, 10; Meriden, Center Cong. ch., Robert Scovil Loux Memorial, for native pastor, care Rev. L. S. Gates, 8; do., Lizzie B. Pierson and friends, for medical student, care Miss F. D. Wilder, 111; New Haven, United Cong. Sab. sch., for work, care Rev. R. A. Hume, 185; do., Sarah J. Tibbals, for boys' boarding school, care Rev. E. H. Smith, 5; Newington, Young Men's Mission Circle, of which 36.30 for use of Mrs. C. D. Ussher, 15 for Little Boys' Home, care Rev. J. E. Abbott, and 5 for use of Rev. E. E. Aiken, 56.30; do., Y. P. S. C. E., for use of Mrs. C. D. Ussher, 10; Talcottville, Ruth M. Talcott, 50, and Mr. and Mrs. John G. Talcott, 10, all for work, care Rev. E. H. Smith, 60; Thomaston, Methodist Episcopal Y. P. S. C. E., for boys' boarding school, care Rev. Wm. Hazen, 5; Wauregan, Cong. ch., Members, for native workers, care Rev. E. H. Smith, 50; West Haven, 1st Cong. Sab. sch., for houseboat, care Rev. G. H. Hubbard, 25, 560 30

NEW YORK. — Brooklyn, Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 6; do., Ada Davis, for Ceylon schools, care Mrs. G. G. Brown, 2.50; Fishkill-on-Hudson, Minnie T. Kittredge, for widow, care Mrs. C. T. Sibley, 30; Malone, Woman's Miss. Soc., of which 100 for hospital, care Dr. F. D. Shepard, and 100 from Lucia I. Gilbert, for bed in woman's ward in hospital, care do., 200; New York, John Glover, for use of G. S. Eddy, 5; do., Friends, through Mrs. J. P. McNaughton, for work, care Rev. J. P. NcNaughton, 45; Pawling, Mrs. J. K. Brandi, for pupil, care Rev. J. S. Porter, 100; Rensselaer Falls, L. Emma Johnson, for school, care Rev. E. Fairbank, 2; Saratoga Springs, Rev. and Mrs. J. H. Gaylord, for student, care Rev. M. D. Dunning, 25, 415 50

PENNSYLVANIA. — Ardmore, Ethel S. Ludington, for Building Fund, care Dr. T. D. Christie, 10; Harrisburg, Daniel S. Lowe, for boys' boarding school, care Rev. E. H. Smith, 10; Philadelphia, T. C. Hunter, for work, care Miss A. M. Bewer, 200, 220 00

OHIO. — Cleveland, Hough-av. Cong. ch., for boys' boarding school, care Rev. E. H. Smith, 15; Oberlin, The Oberlin Shansi Memorial Asso., for native helper, care Rev. A. W. Staub, 83.33; York, Mr. and Mrs. M. E. Branch, for native preacher, care Rev. E. H. Smith, 35, 133 33

GEORGIA. — Atlanta, Lillian S. Cathcart, for native helper, care Rev. H. S. Galt, 70 00

KENTUCKY. — Fairview, Cong. Sab. sch., for orphanage, care Rev. G. P. Knapp, 3 50

ALABAMA. — Talladega, Cong. Sab. sch., for pupils, care Miss S. R. Howland, 10 00

TEXAS. — Dallas, Central Cong. ch., Ladies' Miss. Soc., for Bible-woman, care Rev. C. R. Hager, 10 00

ILLINOIS. — Chenoa, Virginia Jackson, for pupil, care Mrs. G. G. Brown, 10; Chicago, Salem Cong. ch., Ladies' Aid Soc., for pupil, care Mrs. R. Winsor, 3.75; do., Grace Cong. Sab. sch., for native helper, care Rev. H. M. Bissell, 18.75; Evanston, 1st Cong. Sab. sch., for work, care do., 26.99; do., Mrs. E. J. Buffington, of which 15 for pupil, care Miss E. Fowler, 15 for girl, care Rev. H. G. Bissell, and 15 for boy, care do., 45; Joy Prairie, Cong. Sab. sch., for pupil, care Rev. E. Fairbank, 20; Oak Park, 1st Cong. ch., Woman's Foreign Miss. Soc., for Bible-reader, care Rev. R. Chambers, 60; Sumner, G. W. Cooper, for work, care Rev. W. C. Cooper, 40; ———, Friend, for work in Japan, 1, 225 49

MICHIGAN. — Constantine, 1st Cong. Sab. sch., toward Constantine Memorial Cot, care Rev. P. L. Corbin, 15; Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 35.14; do., W. D. Van Schaack, for girls' school, care Miss A. S. Brown, 25; South Haven, Y. P. S. C. E., for cot in hospital, care Rev. P. L. Corbin, 15, 90 14

WISCONSIN. — Endeavor, Cong. Sab. sch., of which 6.56 for use of Mrs. S. Dewey and 5.80 for use of Rev. and Mrs. M. Ennis, 12 36

MINNESOTA. — Elk River, Union Cong. ch., for use of Miss E. M. Atkins, 5; Maple Plain, Mrs. E. J. Cranston, for pupil, care do., 10; St. Cloud, Blanche Atkins, for do, 10, 25 00

IOWA. — Newton, Ella A. Flagg, in memory of Mary A. Flagg, for church in India, 100; Ottumwa, 1st Cong. ch., Abigail Soc., for work, care Rev. E. W. Ellis, 30, 130 00

NORTH DAKOTA. — Thompson, J. C. French, for hospital, care Dr. H. H. Atkinson, 5 00

SOUTH DAKOTA. — Tyndall, Wolf's Creek Ger. Cong. ch., for work, care Rev. C. R. Hager, 30; do., Worms Ger. Cong. ch., for do., 15; do., Ger. Cong. ch., for do., 25, 70 00

NEBRASKA. — Inland, Ger. Y. P. S. C. E., for work, care Miss J. L. Graff, 6; Lincoln, Vine Cong. ch., for hospital, care Dr. F. F. Tucker, 12.50, 18 50

KANSAS. — Council Grove, Rev. and Mrs. Geo. A. Chatfield, for work, care Rev. C. R. Hager, 9; Muscotah, Rev. and Mrs. Aaron Breck, for pupil, care Rev. H. A. Maynard, 30; Topeka, 1st Y. P. S. C. E., for native teacher, care Rev. W. P. Elwood, 30, 69 00

MONTANA. — Butte, Mrs. J. A. Riddell, for native workers, care Mrs. M. M. Webster, 10 00

COLORADO. — Colorado Springs, E. D. Barker, for boys' boarding school, care Rev. E. H. Smith, 1 00

WASHINGTON. — Christopher, Cong. Sab. sch., for Little Boys' Home, Bombay, 10; Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10, 20 00

OREGON. — Forest Grove, Mrs. M. L. Rosewame and Mrs. Millard Semones, for use of Mrs. M. L. Ennis, 10; Sherwood, Rev. J. Cowman, for pupil, care Rev. G. P. Knapp, 25, 35 00

CALIFORNIA. — Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 27; Los Angeles, Mrs. Ardella K. Mead, for pupil, care Rev. T. W. Woodside, 2.50; Monterey, Mayflower Cong. Sab. sch., for the Annie Tracy Riggs Hospital, Harpoot, 10.69; San Jose, G. W. Wetmore, for work, care Rev. W. O. Pye, 100; Upland, Mrs. C. E. Harwood, for use of Mrs. H. G. Clark, 50, and for Okayama Orphanage, care Rev. J. H. Pettee, 25, 75; do., Nina E. Rice, for pupil, care Rev. E. C. Partridge, 25, 240 19

HAWAII. — Honolulu, Mrs. Lydia B. Coan, for the Annie Tracy Riggs Hospital, care Dr. H. H. Atkinson, 30 00

MEXICO. — Mexico, Friend of Africa, for work, care A. J. Orner, 50 29

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From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
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For work, care Miss M. L. Graffam,	30 00	
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For pupil, care Miss S. R. Howland,	10 00	
For orphan, care Miss E. S. Webb,	7 50	57 50
		4,438 13
Donations received in November,		49,794 94
Legacies received in November,		5,509 17
		55,304 11

Total from September 1, 1910, to November 30, 1910. Donations, $169,361.17; Legacies, $17,440.02 = $186,801.19.

Jaffna General Medical Mission

MASSACHUSETTS. — Amesbury, Main-st. Cong. Sab. sch. 25 00

Ruth Tracy Strong Fund

For Expense

NORTH DAKOTA. — Hurdsfield, G. S. Bascom, 10 00